

# CURRENT ANECDOTES

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## WINDOWS FOR SERMONS.

BY W. C. STILES, NEW YORK CITY.

### UNCONSCIOUS INFLUENCE. (622)

Job. 31:7; Matt. 18:7.

Certain psychic theorists have long been teaching that every man has an aural or astral body and emits and conveys from it influences finer and subtler than anything of which his active consciousness is aware.

Now comes a Frenchman, M. Blondlot, with his n-rays to give us the physical analogy of this idea. We take from *Christian Work* a condensed account of this discovery:

"M. Blondlot, whose curious n-rays have excited considerable interest among physicists, has recently published some interesting new facts regarding them. They were first discovered in the radiations from incandescent bodies, and pass readily through aluminum, glass, black paper, and other substances, but were stopped by lead and wet paper. M. Blondlot now announces that he has found these rays to be constantly and continuously given off by tempered steel, unannealed glass, and other bodies in a state of strain. M. A. Charpentier has still more recently shown that the human body emits n-rays, especially the muscles and nerves."

Whatever effect our personality may or may not radiate by means of these remarkable n-rays, there is no doubt that, no matter what we wish or will about it, we do send out the atmosphere of our moral life constantly, and that on the whole, by this unconscious influence, we make our most significant impact upon other men and on the world.

### THE GREAT ANTIDOTE. (623)

2 Cor. 1:5; 2 Cor. 8:9.

In the operation of Christian therapeutics we inevitably witness the practice of spiritual homœopathy. The agony of the cross as the unfailing remedy for the "world smart," as the Germans call it, is set forth in Mr. J. S. Stone's little verses, "The Exchange of Pain":

'Tis peace in pain to know that Pain  
Secured us pain's eternal end;

And that the more exceeding gain,  
To which by grace our souls ascend,  
My great Redeemer won for me  
By more exceeding agony.

Beholding Thee—in what repose,  
By what still streams of Paradise—  
Beholding memory of Thy woes  
Still in those deep pathetic Eyes—  
Ah me! what blest exchange for pain,  
If I attain, if I attain!

This divine philosophy of like curing like, is taught in Heb. 2:14.

### TAKING DESPERATE CHANCES. (624)

Acts 27:18-22; Ps. 46:1; Deut. 33:27.

The sacred writer tells us that "everything a man hath will he give for his life." Jesus in a similar vein asks, "What shall it profit a man if he gain the whole world and lose his own life." Struggle to live seems to have been continued in man from the brute creation below him. The *Philadelphia Press* narrates an instance which is not infrequently paralleled by men in similar peril of death:

"While the whaleback steamer Forest Castle, from Liverpool, was off the Newfoundland banks, an owl as white as snow fell exhausted on the deck. The owl made a desperate flight from an iceberg to the ship. It was 'dead beat' when it floundered aboard, and without a great deal of trouble was made prisoner.

"When the berg parted company with the ice field of the far north it probably carried with it the owl, which clung to its rift of crystal until flight was useless, a stretch of open sea forming a barrier over which the bird did not dare attempt flight. Like a sensible owl, it held to the refuge in sight, hoping for a better one by and by. When the British Forest Castle appeared on the horizon the bird made its one last dash for life. It was probably half starved and ill prepared for such a long chase—a stern chase, too—for the vessel, well to the south, was also plying steadily in

that direction. However, the race was won by the owl."

The conduct of a Christian man when the chances were desperate may be read in Acts 27: 18-22.

### THE CHRISTIAN REFUGE. (625)

Ps. 62: 7; Isa. 25: 4.

It has been a frequent custom in Christian apologetics to point to the calmness and peace of the Christian in times of storm and stress. This kind of evidence is brought forward again in an allusion which we find in the *Christian Endeavor World*:

"In the Pitti Palace at Florence there are two pictures which hang side by side. One represents a stormy sea with its wild sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea, tossed by as fierce a storm, with clouds as dark; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and amid these a dove is seen sitting on her nest, quiet and undisturbed by the wild fury of the storm. The first picture fitly represents the sorrow of the world, and the other the sorrow of the Christian."

This second picture might have had for its inspiration Ps. 32: 6, 7.

### PERSISTENCE OF LIFE. (626)

John 17: 3; 1 John 3: 14.

The *New York Times* reports the following remarkable occurrence:

"Five frogs that are known to have lived for at least twenty-four hours in the body of a dead loon arrived at the Aquarium on Friday. Three of them are now in a glass tank on the west side of the building. The other two died Saturday. Mr. Spencer, who has charge of such creatures in the Aquarium, averred yesterday that the experience of the frogs undoubtedly outdid that of Jonah in the whale, since they had not only been transported under water, but also through air, inside the loon that had swallowed them.

"Dr. J. Morton Hills of Willimantic, Conn., donor of the frogs, is a frequent contributor to the collection of fishes, amphibians, etc., to be seen in the Aquarium, and he always sends a little history of the gift. Concerning the frogs, he said that in the latter part of February a young man of Willimantic, Mitchell Larimo by name, shot a loon on a small pond about two miles south of Willimantic. It was a fine specimen and Larimo decided to have it mounted.

"The next day, twenty-four hours after it had been shot, the loon was cut open preparatory to being mounted, and five spotted frogs were taken out. All the frogs apparently were dead, but they soon revived, and an hour after their release were hopping about in the liveliest manner possible."

Who shall say that these animals, belonging to a low order of life, required less power to adapt themselves to their tomb in the bird's

stomach than man in going through the change we call death. While it is true that none of these remarkable analogies are complete or satisfactory, ought we not to think that a man's life should be as well able as a frog's to persist through great changes?

### SELF ESTIMATION. (627)

Hab. 3: 6; Luke 3: 5; 2 Pet. 3: 8.

Burns' oft-quoted wish for the gift to see ourselves as others see us truly implies the difficulty of just self estimates. Mr. G. K. Chesterton, as quoted in *Current Literature*, extends this idea into a curious fancy as to the possible disproportionate importance we may attach to human beings as compared with inanimate nature. Perhaps, he reasons, these mere things have really a fine contempt for us all the while.

"It is at least possible that this is really the case with the things that we call inanimate—stones, trees, houses, armchairs, dolls, and hobby-horses. It may be that they express themselves with a fine patriarchal leisure which our lives are too short to cultivate. It may be that they have the grand air of gentlemen, and we only the hurry of journalists. Perhaps it takes a beech-tree some little time (say ninety years) to make an observation about the weather. Perhaps in the course of a century and a decade or so an elm may have thought of and uttered a very witty reply, immediately followed about forty years later by the applause of the whole forest uttered in shouts at intervals of three years apart. It may be that, like the lightning, we drop in at Nature's great 'at home' rather too late and leave a trifle too early, thus missing a good deal of the cosmic fun. It may be that the stones and the trees are, so to speak, human beings, and that we are only thunder-bolts."

It would not be a healthy mind that could rest in a belief that life is thus illusive, yet what reversals and surprises may await us when we awoken to the great realities of a future state! Shall we find there that much which we think here to be so real was only shadow?

### CONSISTENCY. (628)

2 Cor. 3: 6.

Truth and simplicity can be depended upon to justify themselves; falsehood at some point will furnish its own refutation. This was well illustrated in a boyish experience of Rev. Elijah Kellogg, as told by Rev. George Lewis, D.D. Young Kellogg's father was also a minister and, like all the Puritans of that day, very strict about Sabbath keeping. Elijah had a natural reaction from all that, and escaped one Sunday to the mill pond to play with other truant boys. He came home with a good story about having been to the Methodist church, being tired of hearing his father's sermons all the time. Questioned further he readily invented a text for the Methodist minister and some other details.

But the inquisition did not stop here; he must now give some account of the sermon.



This seemed a perfectly easy matter to the young culprit. He had heard a good many sermons, and he felt very sure that he could report one even though he had not listened to it at all. But here he was caught. He had never heard anything but the rigid, old-school Calvinistic doctrines, and it never entered his head that one minister did not always preach like another. It was therefore a sound Calvinistic sermon that this young reporter put into the mouth of the Methodist minister. He was soon brought up short with the paternal remark: "Elijah, stop right there. Now I know you are lying. No Methodist minister ever preached like that. Your whole story is false. You have spent your morning down by the water."

Elijah Kellogg learned the lesson that safety lies only in the path of truth. That is a life lesson for all.

[Note.—The boy would not be so easily caught today, for the differences have disappeared.]

#### ADAPTATION. (629)

2 Pet. 3:16.

There are many people who move along prosperously in a customary groove, or a familiar element, but who are upset or baffled whenever they get shifted to different surroundings. As this is a thing certain to happen to all men sooner or later, the wisdom of cultivating adaptability is apparent. An invention that illustrates this desirable condition is described in *Leslie's Weekly*, as follows:

"The ingenious fishermen living on the shores of the Great South Bay, some fifty miles from New York, have invented a peculiar craft, intended at first solely for their own practical purposes, which now bids fair to be utilized in many a racing contest. To this contrivance has been given the odd name of "Scooter" (derived from the verb "scoot," and meaning a thing that skims along fast). The scooter is simply a small sail-boat on runners, adapted to glide over ice or water with equal facility, and capable of readily passing from the solid to the liquid, and vice versa. It traverses a field of broken ice with ease, mounting the cakes or dropping into the intervals of water with scarcely a noticeable shock."

In like manner a well prepared life passes through the most abrupt transitions and mutations of fortune without fatal shock to faith and stability.

#### CONVERTED BY FORCE. (630)

Acts 9:4; 2 Cor. 5:11.

An example, not hastily to be followed by every preacher, was set by Rev. Edward Marsden, a native of Alaska, and a missionary of the Presbyterian Church, at Saxman, three hundred miles south of Sitka. He seems to have the quite unique record in modern days of gaining a convert by muscular force. He tells the story as follows:

"There was one man who absolutely refused to be converted. He was one of the chiefs of the tribe, was a man of considerable

influence, and was devoted to the ancient customs of the people. I talked with him many times and he finally told me that if I did not stop he would show me how strong he was. He was a much larger man than I am, but I kept right after him.

"I was able to offer him assistance upon several occasions. One time in particular, his son was seriously ill and I gave the young man remedies which cured him. A short time after this, when I was conducting the regular Sunday service, I noticed the old man in a corner in the back part of the room. I had my sermon prepared for that day, but this I immediately changed and chose a tough text which would suit his tough character and preached directly at him. I intended to have a talk with him, but he disappeared before I had finished.

"The following Sunday the performance was repeated, and again he squirmed and disappeared. The third Sunday was the same, but this time, instead of giving the benediction and allowing him to escape, I ran down the aisle and caught him before he could move. I grasped him by the shoulders and dragged him to the altar rail. There I forced him to his knees and compelled him to confess his sins. He arose to his feet a converted man and ever after that was one of the best Christians we had in the community."

It was force of a different kind that made Saul of Tarsus fall to the ground. Acts 9:4. This missionary may have been moved to his vigorous act by 2 Cor. 5:11.

#### PROFANITY FINED IN SALOONS (631)

Ezek 22:8; Mal. 1:12.

The wise teacher or ruler may often take advantage of the fact that men will do on account of self-interest—that which principle, or merely moral considerations, will not move them to do. A tax on profanity might accomplish that which a regard for the sacredness of God's name fails to effect. Dr. I. M. Atwood in the *Universalist Leader* gives an instance in point.

"In several places in the country, East and West, the visitor to saloons will find in place a box, similar to the familiar poor-offering box, in which all who indulge in profanity in that place are expected to deposit a nickel for each oath. The money is devoted to some local benevolence, usually a hospital or orphanage. The proprietor of a saloon in St. Louis assured me that while the receipts had been quite large for the whole term of six months, they had regularly fallen off for the last two months, and that swearing had greatly diminished in his resort. I can think of no objection to this mode of levying a tax on a coarse and shallow vice, which is common enough, one would say, to support all our charities."

Paul used this principle in enticing the Corinthians. 2 Cor. 12:16. Does not the success of every great attempt at reform depend on placing self interest on the side of righteousness? What a rebuke to the profane man who thinks himself so much above those who frequent saloons.

## SYMBOLISM.

(632)

John 12: 24.

The repression of spiritual and moral facts by symbolic ceremony seems to characterize people of all grades of culture. Emma Pad-dock Telford, in *The Pilgrim*, thus describes the symbolic uses of corn among the Hopi Indians:

"When a baby is twenty days old, the mother, taking it in her arms at sunrise, goes to the very edge of the cliff-village, looks off over the desert, breathes a prayer, then putting an ear of corn in the child's hand, sprinkles its head with meal, throws a handful of meal, three times toward the rising sun, and says: 'Now, White Wings, I baptize thee.'

"As the child gets to be five or six years old, and therefore, eligible for membership in one of the secret fraternities of the tribe, she is taken into the underground Kiva for the initiation ceremony. Here she is furnished with an ear of white corn called 'ingnu' (my mother), then sprinkled with meal and water by all the men and women of the order, who shout wildly, then rush out to deposit their prayer offerings. These consist of corn cobs into which eagle feathers are stuck.

"Still later, she joins the Lala Konti or women's secret society and dressed in a beautiful red-bordered white blanket, with all the jewelry she possesses or can borrow, takes part in the graceful public performance of the basket dance. Led by the priest who carries a basket of 'hoddentin' or sacred meal in his hands, the 'lakone mana' or maidens also bearing brilliantly colored, plaque-like baskets advance into the dance plaza. Here the priest draws certain figures on the ground with the meal, while the maidens draw up in line, throw the corn-cob prayer sticks upon the meal figures, to be picked up by the priest, placed in a row on the meal pattern, then finally returned to the dancers who threw them.

"When a maiden is betrothed, the announcement is made with corn, while the marriage ceremony, which extends over several days, is opened by the bride's going to the house of the groom's parents, and kneeling at the family meal trough, beginning to grind white corn between the stones. This she keeps up without speaking until the last day, when purple corn is used in lieu of the white.

"When death comes, and 'White Wings,' wrapped in her bridal blanket, is to be laid away in the crevices of the rocks, with her face to the east, a roll of 'pike,' made from the purple corn, and a bottle of water are placed by her side for 'spirit-food.' On the rock, just over her head, a stick is set up, and leading from this toward the West a trail of corn is sprinkled to supply White Wing's wants as she journeys to the happy hunting ground, beyond the white-capped San Francisco Mountains."

It seems to be true that in our earthly worship some kind and degree of outward form is necessary to the expression of faith. If we smile at the poor Indian with his corn ceremonies, we should reflect, at least, upon the fact that he is using his most precious and valuable possession with which to set forth his faith.

## LEVITY.

(633)

2 Tim. 3: 17; Ps. 90: 9.

The funny man is always with us, but it has often been noted that a reputation for levity, the ability to make people laugh, tends to cheapen its possessor in the estimate of those whose good opinion is most valuable. Here, as elsewhere, it is hazardous to offer the spice for the food. Senator Hoar in his "Autobiography" points this moral in an anecdote of General Banks and General Butler. Mr. Hoar expressed a fear to General Banks that Butler might use his popularity to get elected as President of the United States.

"Said I, 'don't you see that the papers all over the country are full of him every morning? People seem to be reading about nobody else. Wherever he goes the crowds throng after him. Nobody else gets such applause, not even Grant himself.' 'Mr. Hoar,' replied General Banks, 'when I came down to the house this morning there was a fight between two monkeys on Pennsylvania Avenue. There was an enormous crowd, shouting, laughing, and cheering. They would have paid very little attention to you or me. But when they come to elect a President of the United States they won't take either monkey.'

Senator Hoar draws from this the shrewd moral that "men who possess the capacity for coarse wit and rough repartee and who indulge it, seldom get very far in public favor." Any characteristic may be over-worked—wisdom or knowledge. Mark Guy Pearse blends all harmoniously. He can preach a powerful sermon and then spend a half hour telling Welsh stories to the workmen who come to his mission.

## APPRECIATION.

(634)

Matt. 16: 26; Mark 8: 37.

The greatness and wisdom of Jesus is seen in nothing else so strikingly as in his insight into life's actual values, as expressed by those with whom he came in contact. He saw valuable qualities in ordinary men; in unexpected places of human life. The insight necessary to this is illustrated by an incident narrated by the *St. James Gazette*:

"A Jew called upon a well known art dealer and opened negotiations for a hidden work by Gainsborough. Together the two drove to a mean little slum in Seven Dials, where, in the midst of exquisite antique silver, stood the picture which, in the art dealer's eyes, 'fit up the whole place.' Naturally the visitor thought the picture and other treasures he saw there were the proceeds of a burglary. Not a bit of it. The Jew had gone to a famous old place in Buckinghamshire where at a sale by auction he had matters practically to himself. Things were simply given away. Probably none but himself knew that the picture was a Gainsborough. At any rate he got it for six guineas."

How often we would find a human "Gainsborough" in unexpected ways if we had a developed spiritual skill and insight comparable to that by which the Jew instantly recognized the value of his "find."



**INFALLIBILITY. (635)**

John 14:6; 12:47, 48.

A great deal of effort in theology and religion seems to have been wasted in searching for the final and absolute guide to truth, and infallible law for life. But even in the case of our most reliable guides in ordinary affairs, we have to supply the variants of reason and the personal equation. Professor Simon Newcomb states this fact anew, in the case of the operation of the mariner's compass, the needle of which is commonly supposed to point north:

"We commonly say that the pole of the needle points toward the north. The poets tell us how the needle is true to the pole. Every reader, however, is now familiar with the general fact of a variation of the compass. On our eastern seaboard, and all the way across the Atlantic, the north pointing of the compass varies so far to the west that a ship going to Europe and making no allowance for this deviation would find herself making more nearly for the North Cape than for her destination. The 'declination,' as it is termed in scientific language, varies from one region of the north to another. In some places it is toward the west, in others toward the east."

It seems not to have been God's purpose to leave the soul in charge of any infallible conductor, but to train us up, rather to final self guidance, by making all of our moral and spiritual compasses imperfect without the ad-

dition of the personal corrective. In other words religion is to be assimilated and passed into spiritual blood, bone and muscle, to be expended in doing the will of Christ.

**VIGILANCE. (636)**

Heb. 2:1; Matt. 26:41.

The Scriptures present life in one aspect as a constant warfare, in which the soul is surrounded by enemies, and under obligation to watch faithfully against the surprises of temptation and evil. The easy tendency of men to grow careless in safe guarding the defenses is illustrated by an incident related of Governor Oglethorpe in Harriet C. Cooper's recent life of that famous man:

"Having noticed that his guard were growing careless (in the Palisades of Frederica) he one day rowed quietly up stream, landed his crew, and approached close enough to surprise the sentry, who fled, shouting that the enemy had landed. His men fired a volley and raised the Spanish war cry, which spread consternation, and made every soul fly into the fort, where they remained until, with much chagrin, they learned the truth that their Governor was testing their vigilance."

Yet is was apparently much better that they should suffer from the false alarm, and have their watchfulness spurred by their humiliation, than that they should be found careless when the actual danger approached. Over zeal is safer, and better than carelessness.

## ILLUSTRATIONS ON PRESENT-DAY PROBLEMS OF AMERICA.

### Sabbath Observance, Capital and Labor, and the Temperance Question.

Suitable for a series of sermons for Sunday evenings in July.

#### REMEMBER THE SABBATH.

Texts on Sabbath: Ex. 20:11; Mk. 2:27; Deut. 5:15; Heb. 4:4; Acts. 16:13; John 7:23; Luke 13:15.

(637)

#### U. S. SUPREME COURT ON SABBATH.

In their eagerness to defend the Sabbath Christian people are apt to look at it purely from a religious standpoint. Others who are not Christians and who have no regard for the Sabbath as a religious institution often heedlessly trample upon it. To all such the unanimous decision of the United States Supreme Court on March 16, 1885, should be significant. It declared: "Laws setting aside Sunday as a day of rest are upheld not by any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities, and their validity has been sustained by the highest courts of the States."

(638)

#### INCESSANT STRAIN WEARS WIRE.

One of the latest discoveries in science is that metal filings may be pressed into bars which will be of equal service with the original bars from which the filings were made. It is also said that metals are benefited by a Sunday rest. The effect of daily vibration is such that without this they sooner wear out. Thirty years ago Lord Kelvin discovered that iron wire needed a regular rest from the wear and tear produced by oscillation.

(639)

#### A QUESTION OF BREAD AND WATER.

John Wesley had a co-worker, a Yorkshire mason, John Nelson by name.

When Nelson's master threatened to dismiss him because he would not work on Sunday, the mason stoutly answered, "I would rather have my wife and children beg their way barefooted to heaven than ride in a coach to hell! I will run the risk of wanting bread here, rather than the hazard of wanting water hereafter!" It is said that Nelson's employer, admiring his firmness, increased his wages, and stopped all work on Sunday.

## OBEY GOD AND BE CONTENT. (640)

Doubtful pleasures distract from Christ and cast their evil spell. Dean Farrar well says:

"I am no rigid precisian, no hard, stern, uncompromising Puritan, in my views of the way in which Sunday should be hallowed; would have it always a glad and natural day. But this I say: Show me two young men, of whom one is regularly seen in his place in church on Sunday, and tries to make of the service a real time of prayer and praise, and the other spends the whole day in reading newspapers, in riding immense distances on his bicycle, refreshing himself at the public houses by the way, and not interrupting by one serious word the frivolities of idleness if not even of unhallowed talk, poured forth in one weak, washy, everlasting flood; then I know which of the two will go to rest at night the more happy, and at peace with God and with his own soul."

## LINCOLN ON SABBATH. (641)

Lincoln noted in an army order of November, 1862, in the course of which he said: "The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity."

## SABBATH AND SPIRITUAL LIFE. (642)

The poet Gilder recognizes both sides of the shield in his beautiful words:

To rest from weary work one day in seven;  
One day to turn our backs upon the world,  
Its soil wash from us, and strive on to heaven,  
Whereto we daily climb, but quick are hurled  
Down to the deep of human pride and sin,  
Help me, ye powers celestial, to come nigh;  
Ah, let me catch one little glimpse within  
The heavenly city, lest my spirit die.

## GOD'S PAY-DAY. (643)

The following anecdote is commended to those who, "because sentence against an evil work is not executed speedily," persevere in wickedness:

"Look at my grain," said a scoffing farmer to a clerical neighbor. "I ploughed on Sunday; I planted on Sunday; I harrowed on Sunday; I harvested on Sunday; and I never had a better crop. What do you say to that?"

"I only say," said his companion, "that God doesn't settle all his accounts on the first of October."

## VICTORIA AND THE SABBATH. (644)

Queen Victoria began her illustrious reign with a strict observance of the Sabbath, and never failed to insist upon its being honored. The effect upon the nation was marked. On one occasion one of her ministers of state arrived at Windsor Castle late on Saturday night.

"I have brought for your Majesty's inspection," he said, "some documents of great importance; but as I shall be obliged to trouble

you to examine them in detail, I will not encroach on the time of your Majesty tonight, but will request your attendance tomorrow morning."

"Tomorrow is Sunday, my lord."

"True, your Majesty; but the business of the state will not admit of delay."

The next morning the queen and the court went to church and listened to a sermon on "The Christian Sabbath: Its Duties and Obligations," the queen having sent the clergyman the text from which he preached. Not a word was said about the state papers during the day, but in the evening Victoria said, "Tomorrow morning, my lord, at any hour you please—as early as seven, if you like—we will look into those papers."

"I could not think of intruding upon your Majesty at so early an hour," replied the minister; "nine o'clock will be quite soon enough."

## HEATHEN OBSERVE SABBATH. (645)

It is in Africa, near Cape Palmas; and its inhabitants are blacks and savages. They keep Sunday from gratitude, for upon the Lord's Day they once had a great deliverance.

These grateful heathen live in a little collection of mud huts called a "town." The Liberian colonists style their settlements "villages," and the two—heathens and colonists—dwelt side by side in the bitterest enmity, often breaking out into open war.

The colonists were better armed than the blacks, and encouraged by their successes were planning an attack upon the native town. It was to be made on Sunday.

Some of their own people warned them, "If you fight upon God's day, you will not conquer."

But the leaders would not listen. The soldiers were ordered to march after the noon-tide heat was over. They reached the hostile town, and were about to storm it, when a panic seized the men, and they fled in great disorder, almost without firing a shot or striking a blow. The terror which came upon them had no visible cause, and the rout was complete and final. Arms, ammunition, even their cannon, the pride of their hearts and the terror of the savages, remained in the hands of the enemy.

Ever since, in that heathen town, "God's Day" is faithfully kept sacred. On that morning no canoe goes to the fishing, no labor is allowed, and the savage willingly foregoes his favorite amusements; once visiting with heavy punishment some of the people who attended a dance upon a Sunday.

And so we honor the heathen in the "Sunday Town."—*Youth's Companion*.

SABBATH-KEEPERS NOT  
DEFAULTERS. (646)

"How do you spend Sunday?" Ex. 20:8. Every man, young or old, applying for employment in the Bank of England is presented with a list of twenty questions to answer, the first on the list is "How do you spend your Sundays?" This may account for the minimum of defalcations in that solid institution. It might prove profitable for American banks:



**STRUGGLE OF CAPITAL AND LABOR.**

Suitable Texts:—1 Cor. 4: 12; Prov. 13: 11; Luke 10: 7; 1 Tim. 5: 18; 2 Kings 5: 13; Col. 4: 1; Eph. 6: 9; Gen. 31: 7. Jas. 5: 4.

**TWO WORKMEN. (647)**

The following story from *Wide Awake* is not new, but its truth is vouched for, and its lesson is so clearly taught and so important that it is worth repeating:

Two men once stood at the same table in a large factory in Philadelphia. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last.

One used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete, he sold the patent for a fortune.

The other man, what did he do? Well, he spent an hour each day during most of the year in the very difficult task of teaching a little dog to stand on its hind feet and dance a jig. To be sure he succeeded, but what then? At last accounts he was working ten hours a day at the same trade and his old wages, blaming his luck for the hard fate that kept him poor, while his fellow-workman had become rich.

**BLIND FOLLOWING. (648)**

A writer on social questions says that there is little to be feared from popular movements, if they are carefully directed. The danger is that men are prone to follow other men, not knowing whither they will lead.

One is reminded of a school teacher abroad, who found that mutiny was at his very door. A portion of the school attempted a miniature rebellion, and the leaders came up to state their grievance, in the name of the rest.

But the master would have no words with them. He simply locked them in his study, and went down to parley with the rank and file.

"Well," said he, "and what is it you want?"

"We want the same as the other boys up stairs!"

"What is that?"

"We do not know!"

**RESPONSIBILITY OF CAPTAINS OF INDUSTRY. (649)**

"I know of no trust more sacred than that given into the hands of the captains of industry, for they deal with human beings in close relations, not through the media of speech or exhortation, but of positive association; and by this they can make or mar. Granted that the material is often poor, the intellects often dull, then all the more sacred the trust, and all the greater the responsibility. The rich and powerful manufacturer, with the adjuncts of education and good business training, holds in his hand something more than the means of subsistence for those he employs. He holds their moral well-being in his keeping, in so far as it is in his power to mold their morals. He is something more

than a producer; he is an instrument of God for the upbuilding of the race."—Carroll D. Wright in *The American Friend*.

**WHAT MAKES A NATION. (650)**

Have we not learned that not stocks nor bonds nor stately houses nor lands nor the product of the mill is our country? It is a spiritual thought that is in our minds. It is the flag and what it stands for. It is its glorious history. It is the fireside and the home. It is the high thoughts that are in the heart, born of the inspiration which comes by the stories of our fathers, the martyrs to liberty; it is the graveyards into which our careful country has gathered the unconscious dust of those who have died. Here, in these things, is that which we love and call our country, rather than in anything that can be touched or handled.—Benjamin Harrison.

**PENSIONED EMPLOYEES. (651)**

Duncan Greaves, of —, New Foundland, became wealthy in mercantile pursuits. As a matter of justice he pensioned all the old men who had been with him for years. To the most deserving he paid full wages. He decided to visit his native land, Scotland, and was to be absent two years. In the meantime he left his son in charge of the business. The son proceeded to take away all these pensions and turned the old men adrift. The father heard of this and returned home to right the wrong. He publicly called his pensioners together, restored their pensions in full and before them all rebuked his son for wronging those who had been the means of the making of his fortune.—Related by Joseph Corliss.

**INJUSTICE BREEDS HARDSHIP. (652)**

Things have reached such a stage that we are often uncertain whether we live in a land of peace and liberty or in a state of barbarity. The commonest services of everyday life are often absolutely refused, or done with such a surly spirit that the day is robbed of its serenity. A teamster brings a box to the home of two old ladies and sets it on the doorstep. "Will you please set it inside out of the wet for us," they ask him. "No, Miss, we count this a delivery." "But will you not set it in for us? We have no man about the house to do it." "Very sorry, Miss, but the union don't allow it."

And when we enquire into the matter, we find that when Albert Young, the president of the Teamster's union, was a teamster, many a business proprietor would refuse him help in unloading his boxes, though they sometimes weighed eight hundred pounds. So the union has put up its guard, and the public must pay for it.—Joseph A. Vance in "American Problems."

**TWO WAYS OF HELPING LABOR.****THE RIGHT WAY. (653)**

One of the most famous examples of capital co-operating with labor is that of the Krupp foundries, at Essen, in Rhenish Prussia. The erection of model dwellings for the employees

began as early as 1861, and with the fund of two and one-half per cent. which has been their net income, other buildings are being constantly erected. The co-operative store is managed by the firm, but the profits are distributed among the purchasers in proportion to their purchases. The unmarried employees have a boarding establishment for their convenience, and the health of the workmen is cared for with a hospital, a bath-house, and a corps of regularly employed physicians.

#### THE WRONG WAY. (654)

In striking contrast with this experience was the case of Mr. Pullman in the establishment of his town near Chicago. There, on a plot of five hundred acres, the sleeping car magazine erected not only the Pullman shops, but a hotel, churches, a library, an arcade and brick tenement houses. The company also provided for the employees a water supply, a system of sewers, and even an athletic field. When, in spite of all this, the residents of "Pullman" voted annexation to Chicago and went out on their famous strike, Mr. Pullman thought them grossly ungrateful, and the public was pointed to the town as another instance of the futility of an employer attempting to win the devotion and confidence of his workmen by kindness.

But an investigation showed up the matter in a different light. It was found that the company always charged the men the ruling prices for the use of any privileges, often a little more; the very streets of the town were owned in fee simple by the company; many workmen preferred to live outside of the town to being under the iron hand of the company in one of its tenement houses; and even the churches and parsonages were found lying idle because worshippers were not found who were willing to pay the rental. The only apparent philanthropy about the matter, was when the state authorities issued a mandate for the Pullman Company to go out of the real estate business.

#### INTEMPERANCE — THE GREATEST PROBLEM OF THE NATION. *mf 194 967*

Suitable Texts: Deut. 21:21; Luke 21:34; 1 Cor. 9:25; Phil. 3:19; Eph. 5:18; Rom. 14:21; Hosea 4:11; Isa. 5:12, 56:12; 1 Cor. 6:10.

#### BEER VERSUS BREAD. (655)

The British Registrar-General has published a table of the comparative mortality of men, from twenty-five to sixty-five years of age, the inquiry covering a period of three years. The standard of one hundred was taken as the lowest death-rate, the most healthful class, and these are his results: Inn-keepers and liquor dealers represented a mortality of 274; inn or hotel service, 397; and brewers, 245; while farmers are put down at 114, gardeners at 108, and ministers at 100. Between 1880 and 1890, there were in the United States 21,384 deaths from yellow fever, and 650,000 deaths from alcohol; yet we license alcohol and quarantine yellow fever.

Then there is the great problem of every age,

the problem of poverty and the unemployed. What is the great cause of poverty, as well as of crime? What keeps the laboring man poor? The drink bill of Great Britain last year was nearly nine hundred millions of dollars, and that of the United States was in the neighborhood of one and a quarter billions of dollars. Belgium has a liquor shop for every thirty-nine of its inhabitants. Now the larger part of this is paid out of the scant earnings of those who, from the very nature of their occupation, are the unemployed during a large portion of the year. Dr. E. R. L. Gould has published statistics which show that the saloon keepers receive from the laboring classes in the five leading countries of the world three-fifths as much as the landlords. The poverty of the laboring classes is largely the product of drink. What should be saved to set up a business of his own he foolishly carries to the till of the saloon keeper. Eighteen thousand men marched through the streets of Chicago one day, and on a banner at the head of their procession was this sad and startling inscription, "Our children cry for bread!" The procession, after its march through the city, moved to a grove where it rested—and drank fourteen hundred kegs of beer! No wonder "Our children cry for bread."

[The four illustrations preceding are from "American Problems," by Joseph A. Vance, published by the Winona Pub. Co., Chicago, Ill.]

#### DANIEL WEBSTER'S FOURTH GENERATION. (656)

When for three generations a family uses liquor in excess, nature registers the deterioration. His biographer tells us that the first Webster represented colossal strength and sobriety. This giant had a son, Daniel, who represented colossal strength and moderate drinking, while his son represented erratic strength, and his grandson represented one who made the amusements of his ancestors to be his occupation.—Newell Dwight Hillis, D.D.

#### JUSTIFIABLE FANATICISM. (657)

Never shall my hand or voice be lifted against so-called "temperance fanatics." If ever a cause justified fanaticism, the temperance cause does. To me there is nothing more disheartening to the cause of humanity than the selfish, ease-loving luxurious man indulging in dissipation and denouncing temperance fanatics.—Phillips Brooks.

#### TEMPERATE QUEEN. (658)

One of the beautiful things in the character of the brilliant young queen, Wilhelmina of Holland, is her strong devotion to the temperance cause. She is herself a total abstainer, and is an ardent advocate of temperance among her royal friends.

#### RESTAURANTS DISPLACE SALOONS. (659)

There is in London a society called "The People's Refreshment House Association,"



which buys up saloons and converts them into temperance restaurants. In one London district, within a radius of three hundred yards, this association has suppressed thirty-five saloons.

### SALOONS AND CRIME. (660)

In opening court at Durham, N. C., Judge Hawkins issued this philippic against the saloon:

"When I come to look through the calendar and see the number of crimes which have been committed under the influence of drink, I cannot help saying a word on the subject. The root of almost every crime is drink. . . . And, I believe, knowing what I do, that nine-tenths of the crime in this country is engendered inside the doors of the public houses."

### ALCOHOLIC ACTION ON FOOD. (661)

A pigeon fed with three tablespoonfuls of whisky a day died on the twenty-first day. A careful conducted autopsy discloses the fact that the direct cause of death was gangrene of the stomach brought about by dehydration of the lining of the stomach. Food which had to my knowledge been eaten at least five days previously was still undigested.

### THE BAR-ROOM BANK. (662)

Prov. 23:32.

The bar-room is a bank. You deposit your money—and lose it. Your time—and lose it. Your character—and lose it. Your health—and lose it. Your strength—and lose it. Your manly independence—and lose it. Your self control—and lose it. Your home comfort—and lose it. Your wife's happiness—and lose it. Your children's happiness—and lose it. Your own soul—and lose it.—Nettie Kerr, in Ontario Mirror.

### THREE BEERS A DAY. (663)

A merchant in Coleman, S. D., did a little figuring and published the results in his advertising space in the local paper. The *Chicago Tribune* paid telegraph tolls on the "ad." Here it is:

"Look at this: Three beers a day for a year would bring into your home, one barrel of flour, 50 pounds of sugar, 12 pounds of corn-starch, 10 pounds of macaroni, 10 quarts of beans, four 12-pound hams, one bushel of sweet potatoes, 10 pounds of coffee, 10 pounds of raisins, 10 pounds of rice, 20 pounds of crackers, 100 bars of soap, three 12-pound turkeys, five quarts of cranberries, 10 bunches of celery, 10 pounds of prunes, four dozen oranges, and 25 good beefsteaks."

But three beers a day is little. A man who takes no more is a moderate drinker. Surely he would not be made the victim of any crank's discourse. We will turn from the South Dakota man and come back to Chicago for an instant in concluding.

It has often been said: "We couldn't run the city without whiskey and water" (the water department receipts and the saloon license

money). Under the present conditions, that is true; but if we had no saloons we might not need to spend \$3,500,000 a year on a police force, and \$190,000 per annum for the Bridewell. Nor would we need a "D. T." ward at the county hospital.—*Chicago Journal*.

Chicago's saloons have been closed at 1 o'clock each night for the past eight weeks, and the police authorities are much pleased with the result. A police lieutenant says enforcing the ordinance is as good as adding 1,000 men to the police force, so marked has been the decrease of crime.

## QUOTABLE POETRY.

### UNGUARDED GATES. (664)

[From "Unguarded Gates," published by Houghton, Mifflin & Co.]

Wide open and unguarded stand our gates,  
Named of the four winds, north, south, east  
and west;

Portals that lead to an enchanted land  
Of cities, forests, fields of living gold,  
Vast prairies, lordly summits touched with  
snow,

Majestic rivers sweeping proudly past  
The Arab's date-palm and the Norseman's  
pine—

A realm wherein are fruits of every zone,  
Airs of all climes, for lo! throughout the year  
The red rose blossoms somewhere—a rich land,  
A later Eden planted in the wilds,  
With not an inch of earth within its bound  
But if a slave's foot press it sets him free.  
Here, it is written, Toil shall have its wage,  
And Honor honor, and the humblest man  
Stand level with the highest in the law.  
Of such a land have men in dungeons  
—dreamed,

And with the vision brightening in their eyes  
Gone smiling to the fagot and the sword.  
Wide open and unguarded stand our gates,  
And through them passes a wild motley  
throng—

Men from the Volga and the Tartar steppes,  
Featureless figures of the Hoang-Ho,  
Malayan, Scythian, Teuton, Kelt and Slav,  
Flying the Old World's poverty and scorn;  
These bringing with them unknown gods and  
rites,

Those, tiger passions, here to stretch their  
claws.

In street and alley what strange tongues are  
loud,

Accents of menace alien to our air,  
Voices that once the tower of Babel knew!  
O Liberty, white Goddess! is it well  
To leave the gates unguarded? On thy breast  
Fold sorrow's children, soothe the hurts of fate,  
Lift the down-trodden, but with hand of steel  
Stay those who to thy sacred portals come  
To waste the gifts of freedom. Have a care  
Lest from thy brow the clustered stars be torn  
And trampled in the dust. For so of old  
The thronging Goth and Vandal trampled  
Rome,

And where the temples of the Caesars stood  
The lean wolf unmolested made her lair.

—T. B. Aldrich.

## FROM "THE HAND OF GOD IN AMERICAN HISTORY."

Published by T. Y. Crowell & Co., New York. \$1.50

Suitable Texts: Ex. 3:7, 8; Deut. 2:30; 2 Sam. 24:1; 1 Chron. 5:26; Josh. 10:19; Isa. 29:10, 44:18; Ex. 8:22; Isa. 63:13; Isa. 10:5, 12; Acts 3:17, 18; Amos 3:6; 1 Kings 22:30; Prov. 21:31.

### SACRED AND PROFANE HISTORY.

(667)

The Bible history was written by men who had the power to see below the surface of things, and who interpreted their meaning as the working out of the divine law and will in human affairs. As God is unchanging in his wisdom and goodness, he deals with modern nations in substantially the same way as he did with the Jews. He is not far off from them, nor are his hands tied by the existence of "general laws," so that he cannot act. He works indeed through secondary causes and not by miracle, in any ordinary case. But secondary causes are his agents, and not forces independent of him. If we had the eye to see it, we would find that the course of our national history is much more like what the Bible tells us that of the Jews was, than we could have imagined.

Take, for instance, the history of the American War for Independence. It is possible to tell the story of that war as a matter of the operation of secondary and human causes from beginning to end. If there was a man among the patriots of that time who was likely to take that view of it, it was Benjamin Franklin. He had grown up in the Deistic belief that secondary causes and general laws are sufficient to account for everything that happens, and that God plays no part in human history except as the author of those general laws. He had been confirmed in this way of regarding the process of affairs through 1<sup>st</sup> scientific studies, which accustomed a man to seeing intently and distinctly the facts which lie near his eyes, and disuse him from looking farther. As our envoy to France he was well placed for studying the course of events in a calm and philosophic spirit, and in a human environment not of the devout kind. Yet Franklin declared that what he had seen in that war had satisfied him of the active participation of God in human history, and had shattered his Deism to pieces. And that he was not an isolated observer of this is shown by the action of the legislature of Pennsylvania, which abolished slavery in that commonwealth as an act of thanksgiving to God for the successful outcome of the war.

### THE NEW WORLD KEPT HIDDEN.

(668)

The nations which wanted to become rich by a hurried process and without personal labor, a more attractive field was to be found in the parts of the continent which lay nearer to the equator, and they passed by the region which now exceeds all the rest of the continent in the numbers of its population, its accumulations of wealth, its diffusion of intelligence,

and its high standard of living. Providence seems to have kept the most valuable thing in the New World from notice, until the fit people was ready to occupy it.

Similarly, he seems to have kept the whole continent from discovery until Europe had reached the point of social development at which its people were competent to become successful emigrants. Whatever we may think of the claims of others to have been the finders of America before Columbus, there is no room to doubt that the Northmen reached the coast of what is now Massachusetts as early as the ninth century. But while they found the country, they did not *discover* it—did not lay it bare to the wondering eyes of the Old World, as Columbus did on his return to Spain in 1493. In this there was a wisdom from the heart of things, for Europe was still in the state of land-communism, and had not yet developed that individuality of energy which was heeded to fit it for the industrial conquest of the western world. If settlement had been begun and carried forward under the conditions which then existed, the best result would have been a number of communistic groups along the Atlantic coast, feebly holding their own against the aborigines.

### A REFUGE FOR SLAVES. (669)

America drew the eyes not alone of Puritans and Quakers, but of all who were suffering in the Old World, not, as in our day, from military exactions and the depression of poverty, but from the demand that the individual should submit to the established beliefs and usages, whatever his convictions as to their truth and wisdom. Out of all the classes that have been enumerated, and also from the persecuted Salzburgers in New York and Georgia, and the exiled Huguenots in New York and New Jersey, was built up the structure of a new society, with every racial and national characteristic of northern Europe entering into the complexity.

"I always," wrote John Adams, "consider the settlement of America with reverence, as the opening of a grand scene and design of Providence for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth."

### FRANKLIN ON PRAYER. (670)

Franklin in his famous speech says: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine that



we no longer need his assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth,—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and by word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest.

"I therefore beg leave to move,—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

The motion was rejected, but not on its merits. Many who would have voted for it if it had been offered at the opening of the convention, thought it inexpedient to make the change at this stage of the proceedings, as they feared it would expose the body to ridicule.

#### THE MONROE DOCTRINE. (671)

The success of the Alliance in Spain itself naturally suggested the restoration of "legitimate" authority in the Spanish colonies by a similar expedition. Here their plans came into collision with British interests. Under the colonial regime Spain had carefully reserved to herself the trade of her colonies, as was indeed the policy of England and other European countries. The insurrection had thrown the Spanish-American ports open to British commerce, and the reduction of the colonies to obedience would mean the closing of those ports and the loss of a large trade to England. It was in these circumstances that George Canning, the Secretary of State for Foreign Affairs under Lord Liverpool's administration, suggested through Benjamin Reed, our minister in London, to John Quincy Adams, our Secretary of State, that America should interpose her veto to this project of the Holy Alliance. Reminding our rulers that we were "the first power on that (this) continent, confessedly the leading power," he asked if it were possible that we could see "with indifference their fate decided upon by Europe." "Has not a new epoch arrived," he said, "in the relative position of the United States toward Europe which Europe must acknowledge? Are the great political and commercial interests which hang upon the destinies of the new continent, to be canvassed and adjusted in this hemisphere, without the co-operation, or even the knowledge, of the United States?"

The proposal commended itself to President Monroe and his cabinet, and in his annual mes-

sage to Congress of December, 1823, the "Monroe Doctrine" was formulated as follows:

"We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power, we have not interfered, and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any manner their destiny, by any European power, in any other light than as the manifestation of an unfriendly disposition toward the United States."

#### PROVIDENCE AND INVENTION. (672)

As in the case of the steamboat, the locomotive and the electric telegraph, experiments had been going on for a century or less, with a view to making a practical reaper. The most common idea was to revolve a sharp edge of steel against the grain, pushing this ahead of the horses. This was sure to be blunted by the silex of the wheat-stock before it had cut half the field. Mr. McCormick's reaper was the first that was constructed on the principle of a row of scissors. At Paris in 1855 there were fields of wheat on the Emperor's model farm at Compiègne awaiting the competitors. The American machine was given the first chance, whether from courtesy or curiosity. When it had cut its first ridge or swathe of wheat, all the other inventors withdrew from the competition, acknowledging its superiority.

This unqualified triumph naturally attracted attention at home, and during the rest of the decade the American farmer was coming to use the reaper. By the time the war for the Union broke upon the land, it was as well established among our farm-tools—along with the mower and the horse-rake—as were the hoe and the spade. When the war carried off the middle-aged and young men to fill the ranks of the army, the boys, women, and even girls mounted the driver's seat in the place of those who were gone. The crops could not have been gathered without these new adjuncts of farming, and must have rotted on the ground. More than once I remember to have heard it said in those years, that the country simply could not have got on without these inventions, in view of the demand of the army for food, and of foreign countries for our wheat. It was a favorite saying with Mr. McCormick that the Democratic party and the old school Presbyterian church were the two hoops which held the Union together. It was his good fortune to have added a third.

As a Scotch writer says, there is a "theology of inventions," and our own history illustrates it. These things came just at the moment when they had become indispensable to our national existence, and they brought such good to no other country as to ours. The hand of God was in them, and no secondary causes should hide that hand from us.

## THE 35th PSALM. (673)

At the opening of the Continental Congress at Philadelphia, September, 1774, Rev. Jacob Duché was invited to invoke the blessing of God upon it and the country. As an Episcopalian he read the psalm appointed for the day (the thirty-fifth) to men who had just received the intelligence of the Boston massacre. Its words must have seemed to many an encouraging voice from on high:

"Plead thou my cause, O Lord, with those that strive against me: and fight thou against them that fight against me."

"Lay hand upon the shield and buckler, and stand up to help me."

"Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation."

## LINCOLN'S APPEAL FOR GODLINESS. (674)

Washington's hold upon the confidence of his soldiers was the stronger for his appealing to the very highest motives. In his first general order to the army, he used words afterward quoted by Lincoln in a general order of 1864: "At this time of public distress men may find enough to do in the service of their God and their country without abandoning themselves to vice and immorality. The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

## SLAVERY AND INTEMPERANCE. (675)

Hardly less important than the abolition of slavery to the life of the nation was the temperance reform, which began in 1825, and went forward with notable vigor and lasting results for thirty years thereafter. At the opening of the century it really seemed as if the manhood of America were about to be drowned in strong drink. The cheapness of untaxed intoxicants—rum, whiskey and apple-jack—made by anyone who chose to undertake the business, and sold at every gathering of the people without reference to the age or sex of the purchaser, had made drunkenness almost universal. Samuel Breck, at the close of the eighteenth century, says that in his time it was impossible to secure a servant—white or black, bond or free—who could be depended upon to keep sober for twenty-four hours. All classes and professions were affected: the judge was "overcome" on the bench, the minister sometimes staggered on his way to the pulpit. When a church had to be built, it was calculated that the cost of the rum needed would be greater than that of the lumber or the labor employed. When an ecclesiastical convention of any kind was to be entertained, it was a question how much strong drink would be required for the reverend members.

Almost from the beginning of the century the public conscience was giving signs of concern about this evil, but no effective way of working was pointed out before 1825. Temperance societies indeed were formed, such as the one Albert Barnes established in his first pastorate at Morristown, which pledged its members to confine their consumption to a pint of apple-jack a day, the usual allowance being

a quart! At last Lyman Beecher had his soul stirred within him by the sight of the evil rum had done in a family of his own congregation at Litchfield, Conn. He wrote and delivered his "Six Sermons on Intemperance" in 1825, and the next year they were printed. He had the prophet's capacity for feeling intensely the evils of his people, and his prophetic word found a response everywhere. The stolid farmers of his parish were his first converts to temperance, and his sermons went over sea, after touching America, and became the message to men's consciences which started the movement in the British islands.

Within five years, and purely through voluntary associations of various kinds, there had been effected a great change in the social habits of the American people. An opinion had been formed which stamped drunkenness as sinful and shameful; liquor had been banished from the tables of all earnest people. Temptation was thus taken out of the way of the young. As time went on, sentiment hardened into a demand for total abstinence, and about 1836 American Temperance became "tee-total." As yet the actual drunkards were left unheeded for the most part; but the "Washingtonian" movement, set on foot by themselves in 1840, spread over the country like a prairie fire, until some 600,000 of this class had signed the pledge. And even if it be true, as Mr. Gough says, that the great majority of those who had been reached by this excitement, went back to the bottle, still great and lasting good must have resulted.

## ANTI-SLAVERY AND DIS-UNION. (676)

There is no doubt that the dissolution of the Union would have been fatal to the slaveholding interest. It would have given to the slaves facilities for escape far beyond those which irritated the south into declaring that the "federal compact" had been violated, as it would have put everything north of Mason and Dixon's line, if not of the Potomac, into the same relation with slavery that Canada sustained before the war for the Union. It would not only have swept away all legislation for the return of fugitive slaves, but it would have left the northern government in the hands of men hostile to slavery, and therefore not interested in preventing organized efforts for its overthrow. For this and similar reasons, the merely anti-slavery body called Abolitionists, were ready to welcome the dissolution of the union of states as the best way out of their difficulty and that of the country.

A wise Providence, however, had better things in store for the nation than its dissolution into a number of independent states and loose confederacies, with all the international jealousies of the European "state system," and others of its own, to deal with. That better thing came indeed in a terrible form, as a judgment upon the nation's unfaithfulness in its dealings both with the slaves, and with a sister republic, whom we had sacrificed to the interests of the slaveholders. It came in the shape of Civil War, prolonged over years of bloodshed, suffering and desolation, until some 400,000 lives were sacrificed as the purchase of national unity and the liberation of the bondsmen.



## PREACHER'S SCRAP BOOK—PATRIOTISM.

### THE WALL OF THE PAST. (677)

Gen. 11:9.

A city spent years and vast sums of money in building a massive wall. At last it was finished, and they said: "We are safe. No army can penetrate or overthrow our walls." The foe came and camped about the wall; they attacked it, but in vain. For awhile the people inside were jubilant. By and by, though, they awoke to the fact that while their defense was all right they had neglected to provide for supplies. They could not live on the glory of the great wall that they had builded. They needed food. I sometimes think that, as a people, we forget that we cannot live on the greatness of those who made our country great. We need to look after the supply. We need to nourish our institutions or we will dwindle away from sheer starvation.

### TRUE PATRIOTISM. (678)

1 Cor. 15:22.

Let us re-define patriotism. It has been a willingness to go out with a brass band and kill somebody for our country's sake. Let it also be a willingness to practice self-denial and save somebody for our country's sake.—*Monday Club*.

### UNITED WE STAND. (679)

Gen. 22:1.

There was no time in the history of the nation when we have been so united and so patriotic as at the time of the Spanish War. The colonies under Washington saw nothing to compare with the spectacle now before us—where no call for money or troops has to be repeated. The brother in the south takes the field glasses used thirty-five years ago and says, "When I used these last it was as a Confederate officer; now I put them on as a Yankee." Congress adjourns, after appropriating the almost incalculable sum of \$900,000,000 for the war, singing Dixie, Star Spangled Banner, Home Sweet Home, with three cheers and a tiger for "north, south, east and west." We rub our eyes and wonder if we are dreaming when Baltimore makes demonstrations over our Lowell soldiers, far exceeding anything we did ourselves—we had nothing to vindicate—the same Baltimore that made our Ladd and Whitney the first victims of the Civil War. And we thank God that the cities in the south, for the first time since the War of the Rebellion, celebrated our independence.

### GENESIS OF A PATRIOT. (680)

Luke 15:18; Acts 22:10.

One night in 1776 the Duke of Gloucester, the royal brother of George the Third, then hiding from his kingly brother's wrath in Paris, was regaling a table-party of aristocrats, at the expense of the King of England, with a trenchant account of the "Boston tea party." His cynical sympathy was expressed for the American rebels, and he dwelt upon their need for

recruits to fight against his brother. The table laughed at the tale, which was the first the most of them had heard directly on the preposterous ambitions for freedom of the New World colonists. Among the company was a silent, solemn young soldier who had listened intently to the story, but nobody paid special attention to the recluse until the dinner was finished. Then he strode across the room to the Duke.

"I will join the Americans! I will help them fight for freedom! Tell me how to set about it!" he cried, his sallow, listless face now aglow with a fire none of his idle comrades had ever seen there before.

It was Lafayette, the nineteen-year-old Marquis, who was the despair of his family because he seemed always in a drowse. Coming from one of the noblest houses of the empire, he was married to a lady of high degree, and was already a father. His wife had been his love, but now freedom became the stronger passion, and for more than sixty years he was to follow its cause. This was the genesis of Lafayette.—*Woman's Home Companion*.

### AMERICAN NAVAL HEROES. (681)

Heb. 6:10.

While Hobson and his little crew actually did an heroic act let us not forget that half the fleet looked on their luck as the picked forlorn hope to steam into the jaws of death with unfeigned envy and would gladly have taken their places. This feat is the due sequence of that superb enthusiasm which fired Dewey at Manila, Farragut at Mobile and New Orleans, and Porter in running the Vicksburg gauntlet; which took Cushing and his clumsy pole torpedo to the ironclad sides of the Albemarle; which beat that call to quarters in Smyrna harbor, when the heroic Ingraham snatched Martin Koszta from an Austrian prison or death; which flamed in the breast of Captain Joseph Reid when in 1814 with a single ship in Fayal harbor he fought the whole British fleet and delayed their departure for New Orleans a week, where its timely presence might easily have changed Pakenham's defeat to victory; which lent wings to Decatur's martial temper when he forced his way into Tripoli harbor in 1804 and gave the captured Philadelphia to the flames; which made John Paul Jones an incarnate demon of battle in that terrific fight off Scarborough head, world wonder of the period.

### MY COUNTRY. (682)

O God, look down upon the land which Thou hast loved so well,  
And grant that in unbroken truth her children still may dwell;  
Nor, while the grass grows on the hill and streams flow through the vale,  
May they forget their fathers' faith, or in their covenant fail;  
Keep, God, the fairest, noblest land that lies beneath the sun,—  
"Our country, our whole country, and our country ever one."

—George W. Bethune.

## HOMILETIC DEPARTMENT.

### GIST OF RECENT SERMONS BY LEADING PREACHERS.

Prepared by G. B. F. HALLOCK, D. D., Author of "The Homiletic Year."

#### THE CHRISTIAN SABBATH. ✓

Text:—"Come ye yourselves apart into a desert place, and rest awhile." Mark 6:31. ✓  
Lesson—Exod. 31:12-18.

The twelve apostles had been sent out to preach and perform miracles in the name of the Master. They had returned and reported "what they had done, and what they had taught." Herod had beheaded John the Baptist, and the people were crowding around and pressing upon Jesus and his apostles to hear the word. They were in danger, under the pressure and excitement, of overdoing themselves, and of breaking down in the midst of their most important labors. So Jesus says, "Come ye yourselves apart into a desert place, and rest awhile."

The Decalogue in the fourth commandment says, "Remember the Sabbath day to keep it holy." Now the word Sabbath in the Hebrew means rest. So we may properly read "Remember the rest day to keep it holy." A season of rest was ordained of God at the creation. It was the seventh day of God. He rested from his works, he blessed and hallowed that day. There are traces of a sacred day of rest through the days of the patriarchs. It was known and kept among the Jews before the giving of the law. It was renewed in the Decalogue, honored in the songs of David, enforced by the prophets, and observed by Christ, and the early church. It has been known in all ages, and confronts us today as a necessity in our being, and in the economy of all things.—Lev. 25:1-7 and 8-17.

I. The ground needs rest. God provides for this in the recurrence of the seasons, in night and day, in maturity and decay. He provides for this in his law. Six years the Jews might till the soil, the seventh year the land must rest, and the populace must live on what they had provided in the six years, and on what grew of itself. Besides this every fiftieth year was also a rest to the land, when the ground was not to be cultivated. In these years the land recuperated. God has provided for the rest of the soil in another and natural way. By continual farming the soil becomes exhausted and refuses any return for the most careful tillage, thus making it a necessity that the land should rest. It takes its own rest and thus resists the cupidity of man, and will not respond to man's toil till he nurses it into life and fruitfulness again. God says that the land shall have its Sabbaths. He says that if man will not yield this point, the land will become desolate till these lost Sabbaths are made up. It is a law in nature.

II. Vegetation needs rest. This is a patent fact. It grows out of the fact of land-rests. Vegetation often rests at night. It often closes its petals and rests in the heat of the day. The sap hardens under the mantle of darkness. Most of the trees, especially in northern climates, shed their leaves, close their buds, stop the flow of sap, and rest during the autumn

and winter. You plant the same vegetables on the same soil for a series of years, and the particles which nourish these particular plants become exhausted. The crops fail. The land must have change, must have rest. Vegetation rests till this is accomplished. Trees that bear fruit annually usually die in a few years. Orchards generally protect themselves by refusing to bear on alternate years. Whole forests sometimes die out, and give place to a new variety of trees. One kind of grass will disappear and another come. The one wants rest. The other battalion comes to take the vacant place, to feed on that part of the soil which is not exhausted. Vegetable rest is a law of nature, a law of God, and these in their normal state always harmonize. On this subject Dr. Hammond says in his excellent work on "Sleep and its Derangements": "All animals, and even plants have their periods of comparative repose." Lulet, a French author, says, "No one is ignorant of the nocturnal repose of plants."

III. Machinery must have rest. This is a law in mechanics. The axles, pinions, spindles, and all other parts where friction occurs, must have time to rest and cool, or they will soon become useless. It has been demonstrated that machinery rested one day in seven will last much longer than that which is run incessantly seven days in the week, night and day. Constant running heats and softens, and wastes, and wears away machinery more rapidly than that which is rested and thoroughly cooled and given opportunity for proper repairs. Without this, waste and wear are rapid, and wrecks and breakage frequent.

IV. The lower animals need rest. If left to themselves they will take the rest which nature demands at the proper time. But when they fall into the hands of cruel or thoughtless men, then the case is different. Most animals take rest at night and often through the day. Those that roam at night, as the mink, the fox, the wolf and lion, rest during the day in their lairs. Thus God provides them rest. The animal constantly driven night and day, Sabbath and week-day, will soon become stupid, stiff in his limbs, diseased in body, and hastens to premature death, and while it lives can not render full or cheerful service to its master.

V. Man needs rest. Because of this God has provided rest for his creature. He has divided the time between day and night. He has divided the year into seasons of planting, plowing, reaping and respite. He has given us days for toil and a Sabbath for rest. He has given us control of the forces of nature, so that we may regulate the hours of labor and the seasons of rest. He has provided all this with a wisdom which is marvelous to contemplate. Then he bids us rest amid our toil, and threatens us with the dire results of overwork,—that it will bring disease and death.

1. Man must have rest in body. Toil and action weary and wear out. Rest gives the vital energies time to recuperate. To labor



always is soon not to labor at all. To eat constantly is soon to cease eating. All the bodily organs need rest. Heart failure, paralysis of the body, indigestion, rheumatism, and many other physical ills come often and largely from a want of proper rest. A man who sleeps at night, and rests one day in seven, will do more work in one year and have better health than the man who with equal physical ability disregards this vital law of health. Nature, reason and experience enforce the law of God.

2. Man must have rest in mind. This we always find in sleep. But this is not sufficient. A constant strain on the mind is like the bow forever bent. It refuses to spring after long confinement in one position. So the mind must be unbent at night, at seasons during the day, and it must be diverted from worldly care entirely one day in seven. Change is rest. A team on a hilly road, or a man walking, will not weary as much as on one continued stretch of level road. Up and down hill and level road call into exercise different sets of muscles, and the same muscles in different relations, and this change rests. So with the mind. Calling into exercise different sets of faculties is a rest. So turning from business to social life, from close confinement or local care to travel, or from secular to religious thought affords us rest. A change, then, from secular to religious subjects with the quiet it brings is a rest to the mind.

3. The soul needs rest. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." And here in the house of God, with the multitude, on holy day, the Psalmist's soul was lifted up, and it found rest, from its disquiet, by hope in God, by praising him, and by "the help of his countenance." See Jeremiah 31:12 and Heb. 6:19. Also Jer. 6:16.

4. There is rest in heaven. Zion below represents Zion above. Those who enter the church below and stay there will enjoy the better rest beyond. But those who disregard the means of grace, and the Sabbath of rest which God affords in this life, will be altogether unfit for the blessed rest beyond.

5. God himself rests. He is not always in action. At creation he worked six days and on the seventh he rested. This is asserted again and again in the Old Testament and Scriptures. God has a place to rest. Heb. 4:1. That rest is glorious. Isa. 10:11. If God needs rest, how much more does frail, fallible man?—Rev. John V. Potts.

## SUNDAY PLEASURES. ✓

Text:—"If thou turn away thy foot from the Sabbath," etc.—Isa. 58:13, 14. ✓

A portentous sin of our time is Sabbath desecration. What inroads and encroachments have been made upon the sanctions of the Fourth Commandment within the memory of the youngest among us. Not many years ago it was customary to stretch a chain across the avenues in the neighborhood of churches while worship was going on. Now we hear the rattle of chariot wheels and the rumble of the horse-car. The ranks of the Sabbath workers are being re-enforced, slowly but

surely, as the years pass. Observe, also, the multiplication of Sunday pleasures. The theatres are thrown open; the athletic parks are filled with ball players; the boulevards are thronged with wheelmen taking their Sunday spin. A great change truly!

It will be an evil day for our country, for the community, for our home-life when the Sabbath loses its solemn and splendid significance. The destiny of nations is bound up with Sabbath observance. We are accustomed to say of America "God has not dealt so with any people." Let it be said, also, that as a nation we have hitherto been singularly true to the obligations of the Fourth Commandment. But now the pendulum is swinging fast the other way.

It is evident that the moral convictions of many of the American people, with reference to the duty of Sabbath observance, have radically changed in recent time. Loose habits are due to loose views; for as a man thinketh in his heart, so is he. We are fast drifting away from the true philosophy of the Sabbath. A man is not better than his creed. It will be profitable for us, therefore, to enquire, What are the true grounds of Sabbath rest? On what foundations does the Fourth Commandment stand?

I. It rests on the authority of God. No man can arrive at a just estimation of the Sabbath or of his personal duty toward it, without beholding the gleaming peak of Sinai dominating the sacred day.

II. It rests also on our filial relations with God. We are his sons and daughters. He made us in his likeness and after his image and he appeals to this relationship in giving the Sabbath law; for "in six days the Lord made heaven and earth, and the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." In that "for" and that "wherefore" he distinctly brings us into co-partnership with himself in the observance of this rest day.

In our observance of the Sabbath we recognize and perpetuate this blessed relation with him. Here is one test of our sonship.

III. It is interwoven with the fibres of our physical constitution. It is a scientific fact that we cannot preserve the best measure of health and vigor without just observance of this law.

Not long ago Dr. Haegler, of Basle, in a work on "The Expenditure and Repair of Vital Force," called special attention to the relation of sleep and Sabbath rest. His proposition is one that is generally known and universally conceded among scientists, to-wit: "The night rest after a day's work does not afford a complete recuperation of vital force." It is a scientific fact which is disputed in no quarter worthy of consideration, that a man who habitually refuses to observe the Sabbath in rest, is living constantly on his reserve of vital force. This means that the Sabbath is necessary for our physical health. The Sabbath was made for the body of man.

IV. It is grounded in the necessities of our spiritual life. We are something more than bodies. Our life is not an hand breadth;

we live for eternity, and the Sabbath is given in order that we may have opportunity to prepare for it.

The Sabbath is our emancipation from the world. It is the day on which a thoughtful man will give his soul a chance to soar aloft, gaze at the great verities, and commune with God.

1. What manner of work are we permitted to do? It is not only the right of Christians, but their duty, to do good as they have opportunity on the Sabbath. Go down into the slums and teach the Gospel. Go to the hospitals and smooth the pillow of the weary. Give the cup of water to thirsty lips; stretch forth the helping hand. This is to rest according to the divine ordinance; to find the sweetest possible rest in the service of the Lord and of our fellowmen. But, apart from works of necessity and mercy, there is a clear prohibition. We are to reduce our labor to the lowest minimum on that day.

2. What pleasures are we permitted to indulge in? Only such as conform to the original Sabbath law and are consistent with the general principles which furnish the foundation of it.

What shall you read on Sunday? Not light fiction; not such secular literature as will distract your heart from the just consideration of spiritual things. Not the Sunday newspapers; for apart from the fact that you deliberately break the Sabbath in purchasing one, and that in doing so you become a contributing supporter to the ungodly enterprise, but because you know furthermore that the contents of that Sunday newspaper will not make for truth and righteousness in the education of your soul and in preparation for an eternity with God.

But what about golf? And what about the Sunday spin? I know the specious arguments which young people are accustomed to offer in defense of it. But suppose all these Sunday pleasers could cry with a single voice, "We have no other day for our recreations." One word would answer them:—"You have no other day for the culture of your souls. You have no other day to read your Bibles, to worship in the sanctuary, to meditate on holy things, to blend your praises with the hallelujahs of the angels and to get ready for the endless life."

Why come to your minister, asking, "shall I do this?" or, "shall I do that?" We are not popes or bishops to make minute prescriptions in ethics. It is for us to hold you to your responsibilities in the freedom of a quick and educated conscience. "If any of you lack wisdom, let him ask of God and it shall be given him."

A Scotch minister one day met a parishioner looking sad and downcast. "How is wi' the day?" "The adversary's been at me again." "And what's he been saying to you, Janet?" "He's been sayin', It's a' a delusion; that the Bible's a tissue o' lees, that there is no heaven, that there's no hell, that there's no Savior, and it's a' a delusion." "And what did you say to him?" "Ah, minister, I kent better than that. I kent it was no use to argy wi' him; I just

referred him to the Lord." Here is the secret of a definite and comfortable decision in all questions of causistry. Would you know what work you would do, what pleasures you may indulge in, on the Lord's day? Pray over it. God will give you wisdom. Pray over it whenever a doubt comes to you; no matter what the question is refer it to the Lord. If you are afraid to pray over any question, take heed, for danger lies that way.—Rev. David James Burrell, D. D.

## THE TOMORROWS THAT NEVER ✓ COME.

Text: "Boast not thyself of tomorrow: For thou knowest not what a day may bring forth."  
—Prov. 27: 1. ✓

Some tomorrows of our expectation will never come. Not that we must discount all our expectations, for many of the tomorrows will be vastly better than we have anticipated, but there will be certain tomorrows which we confidently await which will not and ought not ever to enter our experience.

I. And, first, the tomorrow of trouble. I do not discount the fact that the morrow will have its trouble. There will be suffering as long as there is sin in the world. But God has made ample provision by his all-sufficient grace for every form of trouble when it comes. This ought to satisfy the Christian; yet many borrow trouble as if they had not enough of their own. As one said, "The troubles which have troubled me the most are the troubles which I never had." And while there are surely days of trouble to come about one-half of the worry of this world concerns things which never come to pass.

II. There is a tomorrow of rest for many people which never comes. I will recall one home in which there was a sick mother and wife whom I frequently visited. On one occasion she said: "I am so tired, but that is not strange, for I have not felt rested for the past ten years." It was a comfortable home, with means sufficient to provide needed help for the household. But the mother had done all the work alone, toiling from early to late for a large family. The first up in the morning, the last to retire at night. Later she said to me with a smile on her face, "We have decided that when I am better we shall have a girl to help us, and I have made up my mind to get rested." This anticipation brightened her days, but the decision had come too late, and the tomorrow of rest was spent in the homeland. This illustration needs no application. But observation and experience indicate that multitudes are the victims of this hopeless expectation of the day of rest which never comes, notwithstanding the fact that a bit more common sense on their part and a little more thoughtfulness on the part of others might, and ought to, make possible the realization of the anticipation.

III. There is also a tomorrow of leisure which never comes. We are all busy today but deceive ourselves that we shall have more time tomorrow. A friend recently said: "Yes, my wife and I are working exceedingly hard now,



but we hope to ease up a little in a year or two, then we shall have time to do many things which we have been forced to neglect. We know that we ought to be doing more for the Master and his church, but really we haven't time for it now." How common such an excuse; how many unfulfilled obligations are crowded out today because we are so busy. What a hallucination of the mind that we shall have more time tomorrow.

IV. There is the tomorrow of happiness that never comes. That there is to be a day of happiness the Christian has a right to expect, but I am speaking of special tomorrows of happiness, those tomorrows for which we are always getting ready. We are reminded of the parable of the rich man whose harvests were so abundant that he was forced to pull down his barns and build larger. And he planned when this was done to take his ease, to eat, drink and be merry. But God said unto him: "Thou fool, this night thy soul shall be required of thee. So is he who layeth up treasure for himself and is not rich toward God." It is so unfortunate that we do not have time, or that we do not take time, for more real enjoyment in life. Birds, flowers, clouds, trees, hills and brooklets, no time for the enjoyment of such things. Books, art, music, literature, merely tasted not digested and enjoyed. No time to play with the children or to perpetuate the honeymoon with the companion of our choice. Why, we are so crowded for time in making a living that we have precious little time for making a life.

I wish it were possible in a word to convey my meaning. I do not plead for more of the entertainment—pleasure of life, for that which passes away the time, but for that which fills the time, enriches the life, increases its zest, makes life abundant and joyful. The postponement of this—by the engrossment of other things—is a fault of some of God's very best people. Let us take a bit more time for the cultivation of the flowers of fragrance and beauty in Life's garden.

V. The tomorrow of good intentions must next claim our attention. If all the good intentions of any congregation were actually realized there would be a positive advance made toward the millenium. Felix stood for a moment at the mountain top and the vision of life was before him, and apparently his intentions were all right—but it was not to his taste to act upon them just then and hence he said, "Go thy way for this time, when I have a convenient season I will call for thee." But that convenient season seems never to have come. That was a fatal procrastination. And thus from the highest to the lowest motives of life, good intentions are plenty but profit little till they have received the mint stamp of our personal realization.

VI. There is also a tomorrow of wretchedness which ought never to come. If you contemplate retaliation in any form save it for tomorrow. If you are proposing any retrenchment in benevolence, in the support of the gospel at home or abroad, in the administration of charity, postpone such action till tomorrow. If you cherish the thought of some unfair or un-Christian advantage which might promise profit to you at another's expense put that off

till tomorrow. If some one breathes an evil report concerning another into your ear, better reserve your judgment till tomorrow, new evidence may save the reputation of a friend. And there are many other things which it is wise to postpone till tomorrow.

VII. Linked close to this tomorrow of wretchedness is the tomorrow of regrets which we ought to make impossible. While there are certain words, deeds and actions which are tinged with evil, which, permitted in the life of today, will embitter and poison the life of tomorrow, there are also other things which left undone will fill tomorrow with regrets—a tomorrow of "might-have-beens." Most of us agree with Whittier, "That of all sad words of tongue or pen, the saddest of these it might have been." Most of us find the happiness of today marred by the regrets over the might-have-beens of yesterday. And, notwithstanding, we will continue to scatter today the seed for the new harvest of might-have-beens for tomorrow's gleanings.

Live intelligently, cheerfully, thoughtfully today, and thus declare for a glad tomorrow.—Rev. Edwin Noah Hardy, Quincy, Mass.

### THE MYSTERY OF GODLINESS. ✓

Text:—"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles; believed on in the world, received up into glory."—I Tim. 3: 16. ✓

I. Observe in the first place that godliness is a "great" mystery. Godliness is the supreme thing. In the Bible it towers above everything else—above the achievements of intellect, genius, art, war. To be a saint transcends being an artist or a soldier; to be a godly man or woman is to be greater than to have written the plays of Shakespeare or to have traced the magnificent lines of Homer. Pascal says there are three greatnesses—that of bulk, that of mind, that of heart. Love is greater than the other two. In other words, godliness or godlikeness is the greatest of human attainments and possibilities. Two mysteries are spoken of in the Bible—the mystery of iniquity and the mystery of godliness. The former is, indeed, a deep and profound problem. What a mystery iniquity is! On the other hand, godliness also is a mystery. In its origin it comprehends or involves the birth by the Holy Spirit. A man who is a godly man is a living miracle. "Great is the mystery of godliness."

II. It is also an incarnate mystery. "Manifest in the flesh." Here St. Paul directs his mind at once to the Incarnation. He realizes that the historical aspects of this whole mystery must be brought to the attention of the world; the Church is not merely to dwell upon the abstract and abstruse principles that underlie and determine godliness; she has a specific thing to declare, from which nearly all her powers spring—namely, that godliness has been incarnate in the flesh. Godliness has to have an incarnation in order to be a power in such a world as this. It is the thing incarnate that is of power in the earth; and godliness had to be incarnate first in Jesus

Christ, teaching us that godliness must be incarnate in us if we are to be a power.

III. The apostle declared that this mystery of godliness is not only great and incarnate, but also a "manifest" mystery; that is, it appears in history. It manifested itself in the living Christ moving among men; and there never was a greater surprise—no discovery in electricity, no marvel of wireless telegraphy more startling—than the simple life of Jesus Christ as lived two thousand years ago in Palestine. People said, "The Man is out of place, he is in discord with his age; if he is right the world is wrong," and the world, being more numerous than the Man, crucified him. They thrust him into his grave, rolled the stone to its mouth, and sat upon it, feeling not that they were murderers or sinners, but that they were righteous men who had delivered the community of a problem, a Man who was disseminating strange, loose, foolish ideas that would ultimately undermine the very foundations of society.

IV. Hence the apostle followed with the declaration that it was a justified mystery. The mystery of godliness as lived by Christ in his day and manifested in his time had to be justified or was "justified in the Spirit." They buried Christ, put him out of sight, said, "There is an end of that sort of thing that this Man calls godliness." But there was an answer: He was put to death in the flesh, but he was made alive again in the Spirit. Christ actually rose from the dead, and then on the day of Pentecost the Spirit was poured out, vindicating the very life of our Saviour, and to all time demonstrating that the very godliness that was incarnate in him is the godliness of God himself, and will render Godlike our poor world when the world submits to it and follows it. That was the demonstration, and it has followed ever since. Whenever a church has tried to manifest godliness in this world, veritable godliness; when there has been a searching, as before the Reformation under Luther, into the hearts of men to know the truth of God and to live it; when there has been putting away of abominations and enormities, and the world, looking on that church, has said, "Precisionists, Puritans, people of strict manners and little sense," churches that are hardly up to the high culture of the times, churches that defy worldly ideals. Then, as the Church has thus manifested godliness, the Spirit has been poured out, and it has been justified, repeated over and over again.

V. St. Paul closes with the declaration that this is a progressive mystery—"seen of angels." By that I suppose he means first apprehended and perhaps comprehended by angels. You know the angels look into these things. The angels when looking down upon this godliness in Christ and the vindication of it in Pentecost begin to apprehend it, and then it is "believed on in the world." It is believed on in the world, preached unto the nations. There can be no unity of peoples, no end of war, no termination of international and interracial strife, until it is preached to the nations. Then, when thinking of its incarnation in Christ, Paul says, "received up into glory," but carrying with it inevitably the

glory with which it shall be crowned. This is the great truth committed to the Church, to you; do not in any wise be neglectful of it, in no sense undervalue it. It is the truth that transfigures your own life and that saves the world. The Roman was proud to be a citizen of the Imperial empire. When we comprehend what the Church is and what she stands for, we shall be proud with the humble pride of consecrated devotion to its advancement, and we shall then have power to prevail at home and to carry the Church of Christ to the ends of the earth.—Rev. George C. Lorimer, D. D.

### THE CONSECRATED HAND. V

Text: "What is that in thine hand?"—Exodus 4:2, v

Moses hesitated to become the messenger of the Lord to Pharaoh. He mentioned one difficulty after another which he thought would excuse him from entering on his allotted task. When Moses seized the serpent and it became again a rod in his hand, he was taught that what was formidable to weak faith might become an element of power when the act of obedience to God was performed. What was originally the rod simply of the shepherd now became the rod of God. This rod in the hand of Moses accomplished mighty things for God and for Israel. It is evermore true that possible good lies near to possible evil. Opportunities rightly employed become blessings greatly multiplied; but opportunities neglected or misused become disadvantages greatly multiplied and increased.

I. What is in thine hand, O Joshua? A spear to be held aloft in obedience to the command of the Lord. This spear ever after is associated in our thoughts with the name and work of the noble son of Nun. When the second attack was made upon Ai the Lord commanded Joshua to "stretch out the spear that is in thine hand toward Ai." Joshua was obedient to the Divine command; he held the spear extended as the signal agreed upon with the men who were in ambush. Happy are we when we become the obedient servants of God in the use of the spiritual weapons which he has graciously furnished for our spiritual conflicts.

II. What is in thine hand, Shamgar? An ox-goad. A rude, clumsy weapon is this with which to bless Israel and to honor God. But use it for God and you shall not use it in vain. Six hundred Philistines shall fall before thy power, and Israel shall be delivered by thy bravery and heroism.

III. What is in the hand of Gideon and his brave three hundred? Lamps, pitchers, and trumpets. These are strange weapons with which to attempt the defeat of the countless Midianites who lie in the valley below. But God can take feeble instruments and make them mighty for the accomplishment of his divine purpose. Brave and noble Gideon! thou hast written thy name high on the scroll of fame among patriotic victors and faithful heroes.

IV. What is in thine hand, David? A harp. We cannot look upon this youthful warrior without enthusiasm mingled with affection.



Before the clouded face of Saul, David sat with his harp. Over its strings his hands swept, calling forth strains inspired alike by human genius and divine ecstasy. Fable has told us of the power of Orpheus, who by touching his lyre moved trees and rocks and the beasts of the forest. Alas! David's harp could not permanently subdue the power of evil in the soul of Saul. It checked for a time his evil tendencies. Marvelous is the power of good or evil which music exercises. Glorious are the possibilities in possession of the great musicians of the world. Almost divine is the gift of playing the organ, the harp, the violin, and the many other instruments of music, and so giving forth melodious sounds and song. More than angelic is the gift of opening the lips and pouring forth a flood of melody which makes all the air tremulous with heavenly music. Oh, men and women, gifted with this mysterious, matchless, heavenly power, use it for purity, for truth, and for God.

V. What is in thine hand, David? A sling. Only a sling; but a sling in the trained hand of David was really a mighty weapon. It was mighty far at a distance than the sword of Goliath. "In the name of the Lord." That was David's motto when feeding the sheep, when slaying the lion, when defying the Philistine, and when composing his immortal psalms. When we go out in the name that is above every name, victory will assuredly be ours.

VI. What is in the hand of Peter and his companions? A casting-net. They are on the sea of Galilee. By this sea Jesus walked for the purpose of preaching the kingdom of God and calling men to be his disciples and ministers. The net in the hand of Peter and his companions is at once transfigured and glorified until it becomes the divine method of winning souls, and the fish are suggestive of the men and women who are to be gathered into the kingdom of God. No instrument is so insignificant as to be unfitted for God's purpose in bringing good to men and glory to Jesus Christ.

VII. What is in thy hand, you young lad, with the disciples? Five loaves and two fishes. What are these among so many? Jesus well knew what he himself would do although he asks the question as to the resources for supplying the wants of the multitude. God can take the "things which are not to bring to naught things that are"; God can make the foolish things of the world confound the things which are mighty.

VIII. What is in thine hand, Mary? An alabaster box of very precious ointment. Pour it on the head of Christ. Judas may misinterpret thy act, but Jesus will pronounce thy eulogy. The odor of that precious ointment has filled the world; the heart of Jesus was tender, sensitive, and appreciative. Blessed are they whose names are associated with the name that is above every name!

IX. What is in thine hand, Dorcas? Only a needle. Is a woman with a needle to be made immortal? God sees that woman's heart; God sees the glistening of that needle as it passes in and out of the garment. That needle is used for the Lord's poor. The needle of Dorcas wrought for her an inscription more durable than brass or marble. Her eulogy will

be read when the victories of Roman armies and the glories of Grecian arts are forgotten. What is in thine hand? A broom. Use it for God. A trowel, a hammer, an ax, a chisel, a saw, or some other mechanical tool? Use it for God? A pen? Oh, matchless instrument! A pen in the hand of Harriet Beecher Stowe stabbed slavery to the heart. Have you a pen? Use it for God. Perhaps it is a typewriter. Touch its keys; make sweet music that shall echo around the globe. What is in thine hand? Wealth. Consecrate it now to God. What is in thy mouth? A tongue of eloquence. Use it for God. The tongue is the mightiest instrument God ever made. What is in thine hand? A kindly grasp? Give that hand to some sad soul. Let us consecrate everything to him!—Rev. Robert Stuart MacArthur, D. D.

#### THE HEAVENLY VISION. ▼

Text:—Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.—Acts 26:19. ✓

This is Paul's concise and modest announcement of the beginning of his great career as an apostle. What would have happened if he had not obeyed the heavenly vision, it is vain to conjecture, but it is not rash to say that neither the Church nor the world would have been what they actually are.

It is not, however, of his conversion or of its consequences that I desire now to speak. There is a heavenly vision which we all have seen. It is more or less constantly before our minds. It fascinates us; it inspires us; it commands us. It is a vision which has had a singular power over our lives and characters and destinies of men in the past, and for you and me, in the hurry and clamor of life today, there is really nothing else so important as that we should not be disobedient to it. If anything on earth is heavenly, it is this vision which the Gospel unfolds to us.

I. The vision of God. Think of it for a moment. What is God to us? An awful power, which launches the lightnings and loosens the avalanche, and sweeps earth and sea with devastating tempests? A pitiless judge, who will by and by summon all men before his tribunal and assign them their destinies? Or a Father, almighty and all-gracious, whose life is in us, whose love is over us, in whose wisdom and kindness we may safely trust? Over all this weary and wretched world, trouble-tossed and sin-stained as it is, we see our Father's infinite love. What a vision of God it is—how glorious, how unspeakably precious—which the Gospel of Christ has set before us!

II. The vision of man. And matching this, hardly less wonderful than this, there has come to us through the Gospel a vision of man—what he is, what he may be, what God is trying to make him. Here, living and moving before us, is a transcendent personality. His feet are on the earth. His hands are laid on the heads of little children; a trusted friend dares to lean against his breast. He hungered and thirsted, and had not where to lay his head. He wept, though

he never trembled. He died, when he might, if he had chosen, have avoided death. He was, in a word, as intensely human as any one of his disciples, but how sublimely he rises out of that little group of men, as a mountain rises out of a plain, in a moral greatness which has made the world acknowledge him as the ideal man. He was not for an age but for all time, for all the world. The world goes on its way and men continue to ask, What is life? What is it for? What does it lead to? But all the time the heavenly vision is before them in the life of Jesus. It solves the problem. It embodies the ideal for man. We shall never see anything more perfect or more satisfying until we have entered upon the life of heaven itself.

III. Then there is the vision of the future. What the Gospel says about the brotherhood of man is not a dogma, it is a prophecy. The reign of want and sin continues, and seems destined to continue forever. But at one of the darkest moments in history there came to the mind of Jesus a vision of what the life of man on earth might be and was meant to be. He saw it so clearly that he gave his own life to bring it to pass. His followers caught his faith. They went to work to make his vision a reality. Out of their glowing words it has come down to us; the vision of a day in which men shall have ceased to wrong and have learned to love one another. And no one can deny that it is a heavenly vision, worth working for if it can be even partially realized, worth all it will have cost in centuries of agonizing struggle, if it can be finally attained.

My friends, if anything in this world is true, it is that this is the secret of all noblest and happiest living. We cannot be too thankful that this heavenly vision is before the eyes of men and always to be before them, as long as the New Testament continues to be read.

One is almost afraid to go again, after the lapse of many years, to see a famous picture like the Sistine Madonna, for example, lest it should no longer impress him as it did when he first saw it. He feels a thrill of anxious excitement as he approaches the room in the gallery of Dresden in which it hangs alone. But there it is, after a lapse not of years but of centuries, glorious as ever, with its matchless portrayal of the wonder of motherhood, the loveliness of childhood, and blending with both the mystery of a divine incarnation—the most heavenly vision that the human hand has ever made. And so it is with the vision of the Gospel. It has not lost and can never lose its beauty or its power. It rebukes us and commands us still. It will not suffer us to live contentedly on any lower plane than that to which it calls us up.—**Rev. Edward B. Coe, D. D.**

### KEEP IN THE LOVE OF GOD. ✓

Text: "Keep yourselves in the love of God."  
—Jude 1: 21. V

The apostle Jude would exhort all believers to "keep in the love of God." "Keep yourselves," he says, "in the love of God." That word "keep" is the key word of Jude's epistle. In it we are told that God will keep us, but

we are also told to keep ourselves. We are told to persevere, but it is also said we will be preserved. This is God and man working together, and it is singular, to say the least, that the word "preserve" and the word "persevere" are composed of exactly the same letters. The literal rendering of the expression that God will keep us is "as in a garrison." How secure, then, we must be!

There must be emphasis upon the preposition "in." The Greek signifies the closest connection, the most intimate association and the most perfect communion. All these things are possible. The soul of Jonathan was knit to the soul of David, and there may be just as close a fellowship between Christ and his followers. Now and then in this world we find persons whose lives are so blended that they almost look alike. This is oftentimes true of the husband and wife. Tennyson had it in his mind when he said: "In the long years liker must they grow." This communion of the believer with Christ is suggested by the stones in a building which take hold upon the foundation; by the branches which take hold upon the vine; by the different members of the body knit together; by the union of the husband and wife; by the union of the Father and Son; so that in this union there is a stability, vitality, consciousness, affection and perfect harmony. If one is in Christ, he will live above the earth and the storm's effect. The earth may be covered with storms, but a little way up the atmosphere is clear and the sun is shining. If we wait upon the Lord we shall renew our strength; we shall mount with wings as eagles.

I. There is no way so efficient to keep ourselves in the love of God as by prayer. There are different kinds of prayer. Jacob prayed when he met the angel at Jabbok, and had his name changed from Jacob to Israel. Moses prayed when he plead with God to look with favor again upon his chosen people. Christ prayed in the garden, for it is said: "Being in an agony, he prayed more earnestly." But this is not the kind of prayer I have in mind; it is rather the kind that Christ offered when he was alone on the mountain with God. I imagine the Father talked with him more than he with the Father. It is the kind that David describes when he says: "My meditation of him shall be sweet." Faith is the eye with which we fly to him. It is the kind of prayer offered when the supplicant feels that he is the only one in the universe; it is the kind of prayer which if our mother could hear, or the dearest friend we had on earth, we should feel that it had been diverted and had not reached God. It is the kind of prayer we offer when we let God talk to us as well as talk to him. This will keep us in the love of God.

II. Few things will so help us to keep in the love of God as this old book, the Bible. Two gentlemen were riding together, and when they were about to separate one asked the other, "Do you ever read your Bible?" "Yes," said his friend, "I do, but I receive no benefits because I feel I do not love God." "Neither did I," replied the other, "but God loved me," and that answer fairly lifted the man into the skies, for it gave him a new thought. The question is not at all how much I love God,



but rather as to how much God loves me. Read the Bible in that way and it will help you to live in the text.

Love dictated every word, love selected every sentence, love presented every providence, love sent Christ to die upon the cross, and you can not read it in this way without keeping yourself in the love of God.

III. All the means of grace will keep us, but if there is one above another it would be the Lord's Supper. The very coming to the table and taking that which represents his body and his blood really lifts the soul into such a condition that it is one with Christ. He that hath seen the Father, and he that is in Christ is in the Father. What better way could there be of entering into his love?—Rev. J. Wilbur Chapman, D. D., Evangelist.

### HIM FIRST. ✓

Text: "In the beginning God."—Gen. 1:1

This great truth lies at the foundation of all things. It enters deeply into everything that concerns humanity. It precedes all things in solemn interest. "In the beginning, God."

I. The devout recognition of God should pervade all philosophy. The God whom we worship is not a metaphysical idea, a form of thought, a philosophical abstraction; but a living, personal, eternal Being, apart from and prior to all human thought. He is not a creature of the intellect, but the intellect's Creator. We must begin with him. He is "before all things, and by him all things consist;" "in him we live, and move, and have our being;" and "from him we derive life, and breath, and all things."

II. The devout recognition of God should precede all science. The fact of his existence lies at the foundation of all physical science, and must be admitted as its first and most essential fact.

For what is science in general, or a science in particular, but the knowledge of facts—their qualities, relations, and causes—arranged and classified? But if science begins by refusing to admit, or by failing to perceive the first fact, and the great cause of all things? Atheism explains nothing, and Pantheism nothing. No! Science cannot discover God. It is in the light of God's presence that science is best revealed. Science and philosophy alike presuppose him.

III. The devout recognition of God precedes all morality and religion. It lies at the basis of any sound ethical theory, and any true religious system of doctrine and practice. Religion, whether natural or revealed, is based on this fact. It is no more the part of religion than it is of philosophy and science to discover or to demonstrate the existence of God, but to worship him. Because God is, all men are bound to worship him, and to work righteousness, whether they have or have not, whether they believe or believe not, the Christian Scriptures. But, especially the recognition of God lies at the basis of revealed religion. What is our notion of religion? Wherein does it exist?

1. Is it theoretical?—a scheme of theology? A system of doctrines accepted by a sect or

a church? What, then, is it worth unless God in Christ is first and last, the beginning and the end; unless it teaches that man's chief end is to glorify him and enjoy him forever?

2. Is it experimental?—the soul's experience of "frames and feelings," in becoming conditions of understanding and emotion, disposition and will? Does religion consist in repentance, faith, love, submission? But what is the worth of repentance which is not toward God?—which does not cry "Against Thee," etc.? And faith is not sentiment of trust in general; but the heart trusting in God, whatever he says or does. And love is not merely an amiable disposition, nor a sentiment of benevolence, nor the "enthusiasm of humanity," of which one knows neither whence it comes or whither it goes. "We love him because he first loved us." "We love him, and keep his commandments." And submission is not that which yields to necessity, to what is inevitable, to blind resistless fate; but Christian resignation yielding to God. "It is his will." "My Father has done it." "All is well."

3. Or is it practical? Young people! In the beginning of life let God be the first object of thought and love and service.

Men who have begun and continued in life without God, but hope to end with him, be warned!

Let Christian men in the beginning of every day, of each new work and stage of life, seek God's blessing. Think what calmness in danger, security in trouble, courage in duty—to live to God.

"Oh, that I knew where I might find him!" Find him! He is ever near. In the works of his hands; in gifts of daily care; the glory of God shines in the face of Jesus Christ; he is revealed in Holy Scripture; he is found in earnest prayer.

Read, meditate, pray, until you see him with the inner eye of the spirit; until you know "the only true God, and Jesus Christ whom he has sent," until you can say in full faith, love, and devotion, "My Lord and my God!"—Rev. F. J. Falding, M. A., D.D.

### OUR ANNUAL FOLLY.

If one would stop to consider, he would discover that the fatalities and injuries resulting from the observance of Independence day are appalling. The ambulances and hospitals are kept busy all over the Union. Our country yearly sacrifices more people in their efforts to celebrate the birth of liberty than are lost in many so-called battles. Last year, on July 4, we gave up seventy-two lives as a tribute to independence, and 2,791 people were severely injured. This is simply the number of those of whom record is made, and the aggregate can never be learned. Compare this number with the great battle of Santiago and see what such a celebration means. In this battle there were but 1,614 killed and wounded, and yet it broke the back of the Spanish war. How Americans marveled and mourned at the seemingly tremendous losses, and yet three days later we lost nearly as many, without hardly casually mentioning it. Aside from this, there was over half a million of fire losses directly traceable to fireworks.

## STUDIES IN NEGLECTED TEXTS.

By G. B. F. HALLOCK, D. D.

## ✓ PAINTING OUR DREAMS.

Mark 9: 2-10. ✓

We are told in this account that Christ took Peter, James and John up into a mountain and was "transfigured" before them. His raiment became shining, exceeding white as snow. Luke says, "glistening" white. Moses and Elias appeared talking with Him. Their conversation was upon the high theme of His death, resurrection and mission in the world. The disciples were awestruck, but blessed, and said, "Master, it is good for us to be here; and let us make three tabernacles, one for Thee, one for Moses and one for Elias." This was to them a time of spiritual exaltation. They were upon a mount of privilege. "It is good for us to be here."

We have times of exalted experience, and mountain-top visions. We have times when ideals are presented to us of high possibilities in life, holy living and noble achieving.

I. Notice first, the use we may make of our visions. God took Moses up on a mountain and showed him the models and patterns for the tabernacle and its vessels. He then charged him, "See that thou make it in all things according to the pattern shown thee in the mount." Sometimes you open your Bible and read with strong spiritual aspirations such sentences as these: "Blessed are the pure in heart," "Blessed are the meek," "Be ye tender-hearted, forgiving one another," "Thou shalt love the Lord thy God with all thy heart," etc. Do you not see that God has been showing you patterns for your life? And He bids you make it—all things in your life and character, disposition, temper, affections, motives—like the pattern shown to you in the mount.

Try to make your life like your best dreams. Raphael was once asked how he painted his wonderful pictures. He answered, "I dream dreams and I see visions, and then I paint my dreams and my visions." Many of us have beautiful dreams and visions, but the trouble is we do not paint them anywhere. Work your dreams and visions into life.

II. But you ask, How? Where? We answer, down in the valley of every-day life. The disciples might well say, "It is good for us to be here" and wish to stay, but earnest work was awaiting them at the mountain base. An only son possessed by an evil spirit was to be delivered. On the mountain top many of us might be inclined to say as we sometimes sing,

"My soul would ever stay  
In such a frame as this,  
And sit and sing itself away  
To everlasting bliss."

Yes, it may seem "good for us," but what of the world of woe and toil and tears down below? We must not stay. Stern work awaits to be done before we can live with Moses and Elias and the heavenly hosts. Go back down the mountain to your work. That is the only way to retain the blessing.

There is a legend of a recluse who prayed that he might see Jesus in person. The vision came. His room was filled with a wondrous presence. He fell on his knees. That instant the clock in the tower tolled for noon. It was the hour he should go to feed the hungry paupers, as usual, at the gate. What should he do? He arose and went, did his duty. Then doubting lest he had grieved the Spirit and almost wondering if he ever could dare to pray again he returned. What was his joy to find the great Light awaiting him. Instantly there came a voice saying: "If you had remained I would have gone, but since you went to duty I awaited your return." So our visions of rapture are not to take us from duty, but, instead, to fit us for duty, and give us rejoicing while doing it. We may all have the privilege of carrying our mountain-top visions with us into our work. You turn your eyes up to the sun; you then look down to earth again, and everywhere you see the sun amidst the objects about you. So we may carry the visions of heaven with us and see God in the midst of daily toil.

1. This vision fortified the disciples against doubt. It told them that Christ was indeed the Messiah. Their confidence was to have a hard test in the days of Christ's coming passion. But their faith was fixed by this vision. So our visions are intended to fortify us.

2. They were also moved to better obedience. A voice came out of the cloud saying, "This is my beloved Son; hear Him." So should our visions bring in us all a more obedient spirit.

3. And by the vision new enthusiasm was aroused. So every mountain-top privilege should serve to kindle anew earnest enlistment in the cause of Christ.

## ENOUGH FOR TODAY. ✓

Text—"Thy shoes shall be iron and brass; and as thy days so shall thy strength be."—Deut. 33: 25. ✓

Strong shoes for rough roads, or daily strength for daily duty—this is the plain promise brought to us through this beautiful and ever precious verse. This is a well guaranteed promise, too. Read in the two verses following it how the promise is emphasized by having back of it God's almighty power. The promise is, "As thy days so shall thy strength be;" the assurance is, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, an in His excellence on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Trusting this promise you rest your weary head upon the bosom of Omnipotence.

I. The promise reveals to us, first, the privilege of living by the day. Like with the old pendulum in the fable, despair comes to many a heart when life's duties or cares or trials are looked upon in the aggregate. But this is not the right way to view life. It does not come to us all in one piece. We do not get it even in years or months, but only



in days, day by day, one day at a time. Christ taught us to pray, "Give us this day our daily bread." The Christian life is a life of trust. Bring to mind how the children of Israel lived during their wilderness journey upon the manna of God's daily bounty. They received the food "day by day," just what they needed, all they could use, but no more and no less. So this promise to us is not "as thy weeks," or "as thy months," but "as thy days so shall thy strength be." That means Monday's grace for Monday, Tuesday's grace for Tuesday, and so on.

II. This promise also rebukes in us the sin of borrowing trouble. "As thy days so shall thy strength be." Why then borrow trouble for any tomorrow? With too many of us it is just fret, fret, fret all the time; not over actual but just anticipated troubles; worrying over imaginary evils. As Tupper says: "It is evils that never happened that have mostly made men miserable." Like engineers on moonlight nights, worried by shadows which look like real obstructions, so many people worry themselves over imaginary evils—fighting shadows. Shakespeare says: "Each substance of a grief hath twenty shadows, which look like grief itself, but are not so." Stop fighting shadows. Cease borrowing trouble—"taking trouble on interest," some one has called it—it is such folly. Besides, how can we rightly worry when we have such a promise as this, God's promise, and for the present and all time to come, "As thy days so shall thy strength be"?

III. God gave us this promise also to fortify us for such trials as we inevitably must meet. While it is not right to borrow trouble, yet testing times will come. Just as night follows day, so sure is suffering to come to every one of us

"There is never a day so sunny  
But a little cloud appears;  
There was never a life so happy,  
But has had its time of tears."

We may be surrounded by loving friends, but just as sure as we live we will witness some of them die. If we live we must part with our dearest friends; if we do not they must part with us. Suffering and separation and sorrow are sure to come. But God's promises are lamps to lighten up dark places. We know of no brighter one than this: "As thy days so shall thy strength be."

IV. Once more, this promise should serve to stimulate and encourage us in all Christian effort. Some are only beginning the Christian life. Is not this, then, a blessed assurance with which to start out on the journey? "As thy days so shall thy strength be"—what more could we ask? When we look at the duties to be done and then at our poor, weak selves, it is no wonder that we are ready to cry out: "Who is sufficient for these things?" But if we will only listen we shall hear the Saviour's reassuring reply: "My grace is sufficient for thee"—"As thy days so shall thy strength be."

But this is a promise not only for beginners, but for all. It is a promise as universal as God's love, as wide as His unbounded mercy, belonging to everyone who will accept it.

Fellow pilgrim climbing the rough and rugged steep of life, weak or strong, young or old, in sunshine or in shade, whatever your circumstances or need, take heart, take hope, take courage! "The Lord God, omnipotent reigneth!" Whatever your burdens, whatever your duties, whatever your sufferings or your labor, this promise is yours, and yours for all time, "As thy days so shall thy strength be."

#### ART THOU ONE? ✓

"Art not thou also one of this man's disciples?" John 18:17. ✓

Among the sad events of the last days of Christ's life upon earth was His denial by Peter. It came in answer to the question: "Art not thou also one of this man's disciples?"

The same question is addressed to people now. It may be a good one for Christians to consider both as a revealer of their own motives, and as suggesting reasons for confessing Christ which they can present to others.

Peter was afraid of persecution. His fear led him to say "no" when he ought to have said "yes." His temptation was to denial. But the times have changed. Often the temptation now is to hypocrisy. Many people prefer to be called Christians, and so deliberately say "yes" when they ought to say "no."

But there are others who say no when they ought to say yes. Peter was a follower of Christ, yet, when asked if he was, he said no. "Art not thou also one of this man's disciples?" You may be a very weak and trembling one, but are you not one? You seem to be one. Something leads not a few of your friends to think that you are. We come and ask you the question. Like Peter, you answer, no; and like Peter, some of you, in saying no, are denying the best friend you ever had. You are saying no, when, by all means, you ought to say yes.

Notice a few important reasons why, if you are a Christian, you ought to say so.

1. First, because you are a Christian. Simple honesty requires you to say you are. In your heart of hearts you know that you are depending on Christ for salvation, and trying to serve Him. You may not be succeeding very well. But the question is asked you, and simple honesty requires you to say frankly, "Yes, I am one of this man's disciples, and am striving to serve Him."

2. Secondly, because God asks it. If you are a disciple, God asks you to say so. This is the strongest possible reason for an open confession of Christ. No duty is made plainer in God's Word. "Whosoever shall confess me," etc. "With the heart man believeth unto righteousness, but with the mouth, confession," etc.

3. Thirdly, because not to confess is to deny. You may not want it to seem so. I appeal to your own judgment in the matter. What do people around you, even your best friends, say? However good you may be, do they not wait for you to confess Christ? Are you not counted ashamed of Him until you do confess?

4. Because simple justice demands it. When a man has wronged you publicly, it is not sufficient for him to retract in secret. So the non-confessor's injury to the cause of Christ is public. His want of confidence or allegiance is open; therefore, when he changes his mind and becomes a Christian, he should openly acknowledge Christ, in order that the wrong he has done, so far as possible may be righted.

5. Again, common loyalty requires it. A soldier in an army must enlist, take the oath of allegiance, wear the uniform, follow his colors, obey his officers and make it plain which side he is on. If we are loyal to the Captain of our Salvation, we will be ready and anxious in every way to assert our loyalty to Him.

6. A further reason is because love and gratitude call for it. Has He healed you of your leprosy? Then return to give Christ thanks. Has he opened your blind eyes? Then follow Him in the way. Have you touched the hem of His garment? Then come and confess that healing virtue has been received. A soldier asked the surgeon who bound up his wounds to tell him his name. He said, "I want to tell my wife and children who saved me." When Christ comes to us, binding up our broken hearts, healing our wounded spirits, and saving our dying souls, do you not think it is as little as we can do to tell others what He has done for us? Love and gratitude for our salvation ought to lead us to confess Him everywhere.

7. Because you will never be really happy until you do. Joy comes only with obedience. Christ asks us to confess Him. A sense of unrest and unhappiness must remain so long as you remain disobedient to His wish.

8. Because the good of others depends upon it. We all influence others when we confess Christ and identify ourselves with His people.

We have heard of a boy who was reading Bunyan's "Pilgrim's Progress." He asked his mother which of the characters she liked best. She said: "Why, Christian, I suppose; he is the hero of the story." "Well Mamma," said he, "I like Christiana best; for when Christian started he went alone, but when Christiana started, she took the children with her." What a blessed fact it is, and how well we all know it, that when mothers start on the Christian life they take the children with them. But something of this same influence depends upon us all. No one can tell how wide his influence, and how much good to others depends on his making a prompt and open stand for Christ.

All these reasons and many others, show that it is a plain duty of every Christian to openly acknowledge and confess Christ.

#### AN APPEAL TO THE HEROIC. ✓

"Thou therefore endure hardness as a good soldier of Jesus Christ." II Tim. 2:8. ✓

Paul was writing a letter to Timothy. Between them there was a most sincere and

tender friendship. It was more than the ordinary interest. In Paul's first epistle to Timothy he being by addressing him as, "Timothy, my own son in the faith." In this letter he begins: "To Timothy my dearly beloved son."

I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee." He was praying daily for him and daily desiring to see him. The tie between them was more than one of simple friendship. It was the peculiarly sacred bond which must exist between every Christian worker and those he has been permitted in any way to help toward Christ. This is the tie which so strongly binds the faithful pastor and his people. This is the reward which so richly crowns the labors of every faithful Sabbath-school teacher. This, too, is the secret of many a beautiful instance of Christian friendship in every community. These ties are all beautiful and right. We always love those who have helped us in our Christian life, and it is right that we should. It is also true that we cannot help loving those we have been permitted to help. No ties are more sacred or pure, or disinterested. None more truly has the seal of God's approval. It was the same relation which bound the Apostle Paul to his young friend Timothy. Having seen him accept and confess Christ, and being the Christian life, he was now very anxious to see him prove faithful and true. To encourage and stimulate him he wrote these letters. We may be sure they were helpful. In reading them we must all be struck with the inspiring tone of Paul's words as he exclaimed, "Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . endure hardness as a good soldier of Jesus Christ."

I. In gathering some practical lessons for ourselves let us notice, in the first place, that these words suggest the fact that the Gospel is an appeal to the hero element in our natures.

Paul evidently knew something about the life of a soldier. One thing at least he knew, that a good soldier has often to endure hardness. He knew also that this is just as true in the Christian warfare. There is great call today for Christians of the hero type—who will endure hardness as good soldiers of Jesus Christ. We need Christians who will live up to their convictions. Yes, we need Christians who have convictions to live up to. Just now, especially when there is a tendency in so many places to tone down God's moral law, to lower the standard of right and duty, on this very account there comes an increasing call upon us for holiness of living and faithful defense of the right.

II. Notice, again, the text suggests the end to which we are called—to endure hardness for Christ's sake. The being a good soldier for Christ is no child's play, and Paul knew that right well. It is a call to endurance. "Sure I must fight if I would reign." Paul meant to let us know that the man who will oppose the world, the flesh and the devil has some downright fighting to do. It is staying power that tells. Patient continuance in well-doing is more important than ever so many



promising starts and spurts. Let us count the cost and enter the battle for a life campaign.

III. Once more, let us not forget that endurance will bring its own reward. You get strength by using it. The Christian grows stronger by every difficulty he overcomes. It is a superstition among certain Indian tribes that the soul of every slain foe enters his conquerer's breast to fortify him for every future struggle. There is a sense in which the superstition is true. It is a fact that every foe the Christian vanquishes makes him stronger for every coming contest. Endurance brings its own rewards in strength for new demands.

IV. Victory is sure. "If God be for us, who can be against us?" "One with God is always a majority." "Without God, without all; with God, enough." In this contest we are on God's side, and He is always right and sure to win. And how bravely they can fight who know that victory is to crown their efforts!

### UNUSUAL.

Dr. Kerr Boyce Tupper, now a leading Baptist pastor of Philadelphia, in his early days assisted in some revival meetings in North Carolina. Three months afterward he received a letter from one of the converts, as follows: "Dear Doctor Tupper,—I shall never cease from being grateful for your visit to North Carolina. Before you came I had never heard of either the Lord or the devil, but now I know and love them both."

The Bishop of—never mind where—being somewhat troubled with a neglected diocese, thought to inspire his clergy to take services during the week by periodically visiting and taking one himself. On one of these occasions, having been moved to much eloquence in his sermon, he felt a not unnatural desire to know if he had made any impression on the congregation. So he questioned the clerk in the vestry.

"Well, I hope they've been pleased," said the clerk, "and I am sure we takes it wery kind o' yer worship to preach to us; but a worsser one would have done for the likes of us, if so be"—he added—"one could be found."—Tit-Bits.

On a number of occasions when Henry Ward Beecher was speaking to an openly hostile audience, his quick repartee saved the day for him. One evening, as Mr. Beecher was in the midst of an impassioned speech, some one attempted to interrupt him by suddenly crowing like a rooster. It was done to perfection; a number of people laughed in spite of themselves, and Mr. Beecher's friends felt that in a moment the whole effect of the meeting, and of Mr. Beecher's thrilling appeals, might collapse.

The orator, however, was equal to the occasion. He stopped, listened till the crowing ceased, and then, with a look of surprise, pulled out his watch.

"Morning already!" he said. "My watch is only at ten. But there can be no mistake about it. The instincts of the lower animals are infallible."

There was a roar of laughter. The lower animal in the gallery collapsed, and Mr. Beecher was able to resume as if nothing had occurred.

Dr. T. C. Brady was in the following incident, which I take from the *Ladies' Home Journal*.

A man came up to me one day after service in a frontier town, and was pleased to address me in this manner: "Say, parson, that there service and sermon was grand. I wouldn't have missed 'em for \$5." When I suggested that he hand me the difference between the amount he had put in the collection basket and the figure he mentioned, for my missionary work, he stopped suddenly, looked at me with his mouth wide open, and then slowly pulled from his pocket \$4.90, which he handed me without a word.

As a well-known London clergyman was recently ascending the steps to his church, an old lady requested his help. With his usual courtly grace he gave the old woman his arm. On reaching the top step she halted, breathlessly, and asked him who was to preach.

"The Rev. Mr. —," he replied, giving his own name.

"Oh dear," exclaimed the lady, "help me down again! I'd rather listen to the endless grinding of a windmill. Help me down again, I'll not go in."

The minister smiled and gently assisted her down, remarking as he parted with her, "I wouldn't go in either if I weren't the preacher."

### THE PUNISHMENT WENT ASTRAY.

An exchange prints a story about Dr. Miller, at one time a popular Congregationalist preacher in England.

He had been holding services at a village in Yorkshire, and a heavy rain having come on, had accepted an invitation to pass the night at the house of one of the villagers. The good-hearted host, seeing the minister's clothing drenched, brought out a suit of his own and sent his guest up stairs to put it on.

The good man had made the change and was on his way back to the sitting-room, when the woman of the house came out of another room holding in her hands the big family Bible, out of which the doctor was to be invited to read a chapter before the family retired.

At the same time she was not in a very amiable mood. Careful housewives are apt to be put out of sorts by the advent of unexpected company. Seeing Doctor Miller in his borrowed garments she mistook him for her husband, and as he passed in front of her she lifted the book and brought it down pretty smartly on his head.

"There," said she, "take that for asking him to stay all night."

## PERSONAL CHRISTIANITY.

From the Saturday Evening Post, June 11, 1904.

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BY KAISER WILHELM II.

[A special translation made with the express approval of His Majesty the German Emperor, of an address to his sons, the Princes August-Wilhelm and Oscar, on the day of their confirmation.]

My dear sons: At the present time when we are about to express our congratulations that you have joined us in the congregation of the Lord as men who have a fervid desire to work therein, I should like, as your father, to make a few remarks to you as to the attainment of this aim. This day, in a spiritual sense, is for you similar to the day on which the officer or the soldier takes the oath of loyalty to his colors. As Princes of the Royal House you have the privilege of wearing a uniform from the tenth year of your age. To this I desire to compare your confirmation. You are selected as fighters for Christ. With the present day you have, so to speak, come of age in your faith. The defense and weapons, as well as the armor, which you will have to use have been taught you and prepared for you by a skilled hand. Their use in all the situations of life is left to you from now on. But in this, though it will also be possible to instruct you further, remember that finally, however, every one must learn for himself how to use weapons. It is the same with the spiritual ones which are intrusted to you. I intentionally speak in a military sense, as I presume you know the beautiful parable in which the Christian is compared to a warrior, in which the weapons that the Lord has placed at his disposal are left to his choice. Certainly you will find later an opportunity to use one or the other of those weapons, and you will surely carry out what you have this day so well promised in your pledge. Your religious teacher has today emphasized, and quite correctly, to you the idea of what is to be expected from you—that is, that you must become “personalities.” This is just the point on which, in my opinion, the most depends for a Christian in the struggle of life. For there can be no doubt whatever, when referring to the person of our Lord, we can say he has been the “most personal personality” that has ever wandered about on this earth among the children of men.

In school you have read and heard, and you will read and hear in the future, of many great men—servants, statesmen, kings, princes, and also poets. You have read words and sayings of many of them which ennobled you and even filled you with enthusiasm. To be sure! Is there a German youth who would not feel inspired and enthusiastic by such songs as those of our poet Koerner? And yet they are all the mere words of men. Not one of them is to be compared to any single word spoken by our Lord. And this is said to you so that you will be in a position to defend it, as soon as you find yourselves in the struggle of life and hear exchanges of opinions and also exchange opinions yourselves regarding religion, and, above all, regarding the person of our Savior.

The word of man has never been able uniformly to inspire people of all races and of all

nations to attain the same aim, to endeavor to be like him, and even to give their lives for him. This miracle can only be explained from the fact that the words he spoke were the words from the living God, which awaken life and which remain alive even after a period of many thousands of years, while the words of the savants are long forgotten.

Now, when I look back on my personal experience, I can only assure you—and your experience will be the same—that the cardinal and main object of human life, and principally that of a life full of responsibility and activity—this has become clearer to me from year to year—lies solely and alone in the position we take regarding our Lord and Savior. I have called him the most personal of personalities, and thus rightly. For it cannot be otherwise in human life. And as happens with us all, so it was also with him. There have been disputes regarding opinions of him: some were for him, some were in doubt, and many were against him. But about this there can be no doubt whatever, and the severest foe and denier of the Lord is but a proof of the fact: The Lord is still living at the present time as a complete personality which cannot be ignored. His heavenly form is still walking about among us, visible only to our mental eye, and perceptible only to our soul: comforting, helping, strengthening, but also awakening contradiction and persecution; and because he cannot be ignored every human being is compelled, whether he be aware of it or not, to compare the life he leads, the office he holds, the work he does, with the angle of vision in which he stands toward our Savior; and if his work is done in the sight of the Lord, whether it be agreeable to him or whether it be to the contrary, his conscience, if it be still alive, will always thus direct him.

In fact, I firmly believe that many people are of the opinion that it is inconceivable in our nowadays “modern” life, with its multifarious duties and its many situations full of responsibility, that one could give such particular attention to the personality of our Savior and have so much regard for him as there was felt for him in former times. And mankind has filled heaven with many beautiful figures, other than that of our Lord, with pious Christians, who are called saints, and to whom man prays for help. But all this is only an incident and a vanity. The only Helper and Redeemer is now, and will always be, the Savior.

There is only one thing I can advise you, with all my heart, regarding the life that lies before you: toil and work without intermission; this is the essential part of the Christian life. It was thus he lived before us! Glance at the Scriptures and read the parables of our Savior. The severest punishment is for the one who does nothing, who sits idle, or floats with the stream, and allows others to do the work, as in the parable of the talents. Whatsoever be your passions or your gifts, every one should try to do the best in his power and in his province to become a personality, to grow into his duties, to toil in them, and to further them in accordance with the example of our Savior. Above all, in everything you commence, strive to make it, if possible, of benefit to your fel-



low-men, for it is the most beautiful thing to rejoice with others, and where this is not possible, try to have your work at least of benefit to your fellow-men, the same as was exemplified in the life full of work and the acts of our Lord. In so doing you will have fulfilled what is expected from you. Then you will become good German men, capable Princes of my house, who are able to share in the great work left to us all.

That you may be fitted to carry out such a work to its accomplishment with blessings, and that the help of God and our Savior be with you in this task.

### AN UNUSUAL OPPORTUNITY.

We call the attention of our readers to the advertisement of W. M. Ostrander on page 599, of this number. He offers to investors one of the choicest and safest investments on the market. We invite a careful reading of

the ad. by the readers who are looking for a place to invest their spare money where it will earn good dividends. It will certainly pay you to invest your money through a broker with the standing that Mr. Ostrander has. He is in a position where he can afford to be extremely particular, and he offers to investors only the propositions that he has thoroughly investigated and found that he can safely recommend. Last year his extensive advertising brought him proposals to handle six hundred big investment propositions. Out of the six hundred he accepted eight. Many of the other five hundred and ninety-two were very good, but none were quite up to Mr. Ostrander's high standard. When he is not satisfied with every single detail of a proposition he takes the safe course by refusing to handle it upon any terms. We advise you to at least write to Mr. Ostrander in reply to this advertisement, and let him send you further particulars of what he has to offer.

## THE MAKING OF A GREAT PREACHER.

### JOSEPH PARKER'S YOUTH.

[The religious press have given the facts of the later life of the great London divine. This pen-picture of his youth is from Albert Dawson's excellent biography, published by the Pilgrim Press, Boston, Mass., at 75c.]

Joseph Parker was born on April 9th, 1830, at Hexham, Northumberland, and here, on the banks of the Tyne, he spent the first twenty-two years of his life. William Booth, founder of the Salvation Army, was then one year old; C. H. Spurgeon saw the light four years later. Our hero's father, who, on his mother's side came of yeoman Northumbrian stock, was a stone-mason and builder. It is interesting to note that D. L. Moody, Dr. Kitto, Dr. Cumming, and Thomas Carlyle, were likewise sons of masons, whilst William Jay, of Bath, and Hugh Miller, the geologist, themselves worked for a time at the trade. Joseph Parker has himself drawn vivid portraits of his parents, and to some extent they supply the key to his own personality. Of his father he writes:—"A strange figure that old stone-squarer, both as man and master; with the strength of two men and the will of ten; fierce and gentle, with passionate burning to madness, yet with deepest love of prayer; no namby-pamby speaker weighing words in troy scales, and mincing syllables as if afraid of them; hating lies as he hated hell itself—with him every known man was an angel or a fiend—a lie was no slip of the tongue, it was notorious, scandalous, diabolical, infamous, and infernal—adjectives going for nothing in the swell and rush of his fierce emphasis. A terrible man to people who lived in another zone and spoke a soft and milky language; but a very Hercules and hero to those who could play with tigers and hunt with wolves. I see him now with sloe-black eyes, fist of iron, chest that needed no smith-made mail, and with a gait that might have suggested the proprietorship of the entire solar system."

Joseph Parker's mother was "a character of extraordinary depth and religiousness," and very reverent and filial are his references to her:—"So quiet, so patient, so full of hope; seeing everything without looking, praying much, and teaching her son to pray." And again: "Sweet mother! A sort of superstitious woman withal, and not indisposed to believe in ghosts. She was never quite comfortable without a twig of rowan tree in the house, and could never comfortably begin anything new on a Friday. How glad, too, the dear soul was when she had a good 'first-foot' on New Year's morning, for that 'foot' mysteriously hinted at the character and fortune of the whole year."

This element of superstition passed in some measure from mother to son; for, in late life, he says: "I like a little superstition; I have a good deal of it, I owe a good deal to it. I got it all from my mother. . . . It was no use sending a whole academy down to talk to her; she would admit every word the academy said, and then go to see that the rowan tree was still on the edge of the clock—to keep the bogies away. It was all right. Nor would she have a peacock feather in the house; all peacock feathers were with her associated with some kind of doom, distress, sudden death, and marvelous ministries not to be named. But she could pray; but for that superstitious side of her nature she could not have prayed as she did, taking a square hold of God and saying, 'I will not let Thee go, though the morning is lightening on the hills, until Thou bless me.'"

The current of affection between mother and son ran strong and deep; he was passionately devoted to her, and as he grew up he became the joy and pride of her life. Joseph used to like to sit near her with paper and pencil in hand, and beg her to make one line of a hymn that he might try and add three lines to it. The memory of

his own mother has for him invested all motherhood and womanhood with added sanctity. Thus, many years after she had run her earthly course, we find him uttering from the pulpit of the City Temple a scathing protest against the House of Commons for laughing at a Member who had announced his intention to vote for the Woman Suffrage Bill because his mother wished him to do so. "God's curse," said the preacher, "lies over any House of Parliament that would laugh at such a man." When Dr. Parker re-visited Hexham, in January, 1889, he must have been touched and pleased by the remark made by a native—"Oh, but he is like his mother!"

In quaint, historic Hexham the Parkers lived, first in the market-place, then in Priestpottle, and next on the higher part of Battle Hill. Under the shadow of the venerable abbey the mason's son grew up, playing with his companions in the narrow, irregular streets, and amusing himself much after the fashion of boys everywhere. One of his childish delights was "the coloured bubbles thrown from the pipe of fun"; with other children he played at "tig-tag" or "touch"; at times his pockets bulged with cherry stones; marbles was his favorite game, and his prowess herein earned him the title of "champion." As a boy he once tried fishing in his native Tyne, but the experiment was not a success. One of his schoolmasters, who was quite an adept with the rod, took him one Saturday afternoon to fish in the river. "I had leggings on," says Joseph, "that would have protected me from the ravages of the Atlantic, and I had a rod and line which seemed to me long enough to reach from Northumberland to Newfoundland, and strong enough to make havoc amongst the cod of the Transatlantic waters. Unfortunately my foot slipped; I fell into the river, was withdrawn half alive from the stream, and from that day to this I do not remember to have touched a rod." Doubtless in those far-off days people going to and fro in the town were struck by the appearance of the boy, with his remarkable head, his dark curly hair, and keen blue eyes; none could have surmised what great things were in store for him.

From his earliest days the boy was the subject of religious influences. The Bible was the book most read in his father's house, and thus from infancy the future preacher was nurtured on the Word of God. In cases of special perplexity the mother "would take a Bible, pray briefly, open it, and according to the passage which was next to her right hand thumb, she would interpret the will of Heaven. This, she said, was the habit of the good John Wesley, and what Wesley did was right." It is not surprising that to the son of a mother, whose faith was so simple and so strong, communion with the Divine Spirit came natural, and that his boyhood was steeped in prayer. His natural bent towards the serious and solemn side of life was doubtless strengthened by the rigor with which the Sabbath was observed by the family and the kind of

reading provided for that day. The only books permitted to be perused on Sunday were the Bible and Watts's Psalms and such works as Hervey's "Meditations among the Tombs." The day was divided between Sunday-school and Chapel, school beginning at nine o'clock, the preaching at ten, school again at two, and preaching again at six.

Having from childhood "felt after" God, it would probably not be correct to say that Joseph passed through any great spiritual crisis that could be described as conversion, but he has himself told us that one summer Sunday night, when walking with his father and Sunday-school teacher, he definitely declared his love to Christ and asked Him to take his child heart into His own gracious keeping. In his teens a copy of "Grace Abounding to the Chief of Sinners" falling into his hands, he spent many cloudy and stormy days thinking that he had to pass through all the heart-searching and heart-breaking experience described by Bunyan. Feeling that he had not been so vile and detestable a character, outwardly at least, he was oppressed by the fear that he could not repent in the right way: "So I stood outside the gate, crying bitter tears, because I had not sinned according to the magnitude and quality of another man's transgression." But he came to see that it was not necessary or possible for every one to pass through an identical spiritual experience.

His school-life was varied and not wholly happy. His first master he describes as "a fiend" and the counterpart of "Mr. Squeers." Many a thrashing Joseph, in common with other boys, endured at the hands of this tyrant, and it is evident that the smart lingers to this day. "Long days" were passed "in terror of the rod, a truant after hare and hounds, or feigning sickness to get to wood and water, and where bird-nesting made the day seem short—a clever cheating of the master, spectacled and wise in look, but sour as if crab-poisoned, and irate with anger never more than half asleep." Much pleasanter is the memory of subsequent instructors. After "the fiend" came one who was a born teacher, an enthusiast in his work, who took the boys home to his lodging that they might together thrash out some problem. The third master was a man of wide culture, under whom Joseph studied Greek and Latin. The fourth teacher, the Rev. Joseph Walker, was "a good soul, who had no cane and made no boy unhappy." Joseph's school fees were a penny a week at the first school, fifteen shillings a quarter at the second, and a £1 a quarter at the third.

Before the lad was twelve years of age he began to "talk," and in his teens he was an ardent and aggressive teetotaler. He was connected with a drum and fife band conducted in the cause of teetotalism, and remembers "on one occasion dragging another boy with me, whilst I played the fife, through the streets of the little town, announcing at intervals that at seven o'clock



the same evening I would address a meeting in the temperance hall." By the time he was fourteen the oft-discussed question, "What is Joseph to be?" had reached an acute stage. It was "decided" that he should follow his father's trade; but man proposes, God disposes. The lad pluckily donned the moleskins, though with such a mind and ambition as were his it cannot be imagined that he regarded the work of a mason with any satisfaction. The experiment did not last long. Within a year we find him back at school, as usher, receiving payment partly in money and partly in instruction. There was some thought of making him an architect, and for a time he was busy with drawing board and instruments; but this parental idea had also to be abandoned, and Joseph again returned to his books. When he was about sixteen years of age the Rev. Thomas Rogers, being on a visit to Hexham, was consulted about the boy's future. "I see in my father's house two huge strong men. They were doing something which seemed to require the aid of two long clay pipes. The one man was my own father, the other man was the father of Dr. Guinness Rogers. These two men, well advanced in years, but two giants, two tremendous men to meet in opposition, were discussing the career of a boy who was sitting within listening distance. That boy had composed a verse of a hymn; he has now forgotten it; but Mr. Rogers seemed to be somewhat impressed by it."

All this time the young life had been cherishing a secret ambition to be a preacher of the Gospel, and early began to qualify himself for the sacred vocation. He eagerly devoured all the literature to which he could gain access, borrowing his first books from the Mechanics' Institute. "I well remember having a triangular bookcase, if case it could be called, the first shelf about thirty inches long, and the second about five-and-twenty, and the third shelf decreasing in proportion; and the green cords tying it all up to a nail in the wall. There was Zimmerman on Solitude (Joseph's favorite book), and Borrow's Bible in Spain, and two or three or half-a-dozen more books, more to me than ever the British Museum library was or is likely to be." He early taught himself shorthand, which at that time was a much rarer accomplishment than it is to-day, and has continued to utilize the art ever since. "When I was learning Phonography, it was a blessing to me to get hold of some halting, hesitating speaker, that I might take him down in the longest style of shorthand—long before we knew anything about grammalogues. I was able just to take him down in long, sinewy forms, and almost to vocalize him." He studied the art of speaking, and diligently practiced elocution. Long before he had left his teens he bought the speeches of Charles James Fox, and committed large portions to memory. He went up and down the quiet roads of Hexham declaiming the great speech on the Westminster Scrutiny, thus alarming certain ladies who were taking an airing in the

adjoining fields. During the time of the Irish sedition trials he procured the speeches of Smith O'Brien, Thomas Meagher, and other orators. After studying them he pinned the newspaper slips to his bedroom wall-paper and paced the room, vehemently pleading with an imaginary jury. Another exercise was to read aloud, as if to make a thousand persons hear his voice, the whole of Paradise Lost. Having committed the fifth book to memory, he harangued woods and fields, beasts and birds, respecting the dream of Eve. It was also his custom to commit large portions of the Bible to memory and utter these in his solitary walks just as he would have read them in the largest public assembly.

This practice naturally led up to preaching in the open air. "Wanting in my soul to preach . . . I boldly stood up and preached! I asked no permission; I made no bow of homage to custom or authority; but being moved to preach I stood up on a high stone, and preached Jesus and the Resurrection." In his early teens he was in the habit of addressing boys' meetings and making an active figure in local debating societies. When he was seventeen he used to give addresses in a little village, "and when I went home to the poor old mother, who received the preachers, she would say, 'Perhaps, Joseph, you don't mind not having any milk in your tea, for I have not got any.' Said I, 'Not a bit; what do I care for milk? Why, to have this tea given as you have given it, it is rich with the thickest cream, sweet with the sweetest sugar.'"

He dates his first "sermon" from his eighteenth year. It was delivered from a sawpit on a village green. One Sunday afternoon in June, 1848, he accompanied two local preachers from Hexham to the place of meeting four miles from home. The rustic villagers having seated themselves on beams and planks, the service proceeded. After singing and prayer, one of the local preachers delivered a sermon, and, another hymn having been sung, the second preacher followed. When he went to the village green, Joseph Parker had no intention of speaking, but whilst listening to the second preacher he was seized with an overpowering desire to unburden his soul. Borrowing a New Testament, he, as soon as the second preacher had finished, stood bolt upright on the crossbeams of the sawpit and read out as his text, "It shall be more tolerable for Tyre and Sidon at the judgment, than for you." (Luke x. 14.) It is not difficult to imagine how greatly the villagers were startled and impressed alike by the striking figure, the powerful voice, and the burning words of the youthful speaker. Describing the incident after the lapse of many years, the preacher says: "Not one word of the sermon can I remember. As for ideas, probably there were none to recollect. I do remember, however, the tone of denunciation. I did not spare the iniquities of the age; I loosed all the thunders I could command, and delivered my soul with audacious frankness. The sermon was necessarily ex-



temporaneous. Neither thought nor word had I prepared. I simply knew that the age was corrupt, and taking the hundred rustics as representative of the total iniquity, I hurled upon them the thunderbolts of outraged heaven. Some persons are kind enough to think that even now I am not wholly destitute of energy, but I can assure them that at eighteen, volcanoes, tornadoes, whirlwinds, and other energetics cut a very secondary figure when I was on the sawpit."

His second sermon also was preached in the country in the open air. It was again a balmy summer afternoon, the air redolent with the fragrance of flowers and musical with the singing of birds. But once more the young preacher, standing under a hedge thick with roses, chose a minatory text: "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me." (Deut. xxxii 41.) This deliverance so impressed one of the preacher's youthful admirers that he addressed to him a little poem commencing

Ardent, enthusiastic youth,  
Fit herald of the glorious truth  
That God for man has died.

His third sermon was delivered in the evening twilight at a wheelwright's door, the pulpit being a large block of old oak. Although his efforts, in the absence of anyone else, to lead the singing were not conspicuously successful, "the sermon went like an equinoctial gale." Afterwards the villagers crowded round him imploring him to come again, and that invitation he regards as his call to the ministry. Another notable sermon was delivered near a blacksmith shop, and others followed in the green lanes around Hexham and the neighboring villages. At one time and another he preached in Haydon Bridge, Haltwhistle, Corbridge, Acomb, Wall, Humshaugh, Wylam, Horsley, Newbrough, Ovington, Matfen, and Stamfordham. Often he walked fourteen miles to his appointments, and many a time he ate his dinner off the warm lid of a round oven.

Although our hero's gifts as a preacher were thus early manifest, the way was not yet open for him to enter the regular ministry. Meanwhile, he taught in the Sunday-school of the Independent Church, Hexham. The pastor, the Rev. James Frame, was once asked, "How did young Parker impress you when he attended your church and taught in your school? Did he assume airs, shake his head at some of your statements, seeming to say, 'Your sermons are poor, and I know one who could do better?'" "Far from it," Mr. Frame answered. "I never met with a more modest and unassuming young man in any church. He went in and out in a quiet, unostentatious manner; taught his class in the Sunday school with earnestness and success; did not mingle much with other teachers or young men of his own age; but was of a retiring disposition, meditative, and loving solitude. When called upon to address the children, he did so after careful preparation, and with marked effect. His composition was elaborate and polished, in many respects resembling his present style. He was looked upon generally as destined to make his mark in the world, but in what direction was uncertain." For a time Joseph Parker added to his other religious activities that of tract distributor, and spent many a pleasant afternoon in calling at house after house, exchanging one tract for another.

When about nineteen years of age he took over the day-school from which one of his former masters had retired. He christened it Ebenezer Seminary, and issued a prospectus in which he announced his succession to the post of principal and offered to teach grammar, algebra, Latin, Greek, and book-keeping. The circular concluded with the audacious words, "The conductor of Ebenezer Seminary does not undertake to supply his pupils with brains." All this time he was assiduously qualifying himself for the ministry. He closely studied his Greek Testament; he rose at six o'clock in the morning to read theology with a minister, and underwent periodical examinations.





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If you buy a few shares of this stock it will be a safe, profitable investment for you, and the best kind of an advertisement for me.

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You will find out that you can safely invest your savings through me.

You will find out that I will look after your money just as carefully as I look after my own.

You will find out that if you invest your money through me, it will earn the largest possible profit consistent with safety.

I am a young man.

I expect to be in active business for the next 25 years.

And even if I wanted to sell you something worthless; even if I wanted to misrepresent the value of this stock, I couldn't afford to do it.

You know as well as I, that if the investments I offer do not turn out just as I represented, it would ruin my business.

I certainly cannot afford to have my business ruined.

I can't afford to take even a chance.

Just the Real Estate Department of my business is worth \$1,000,000.

At least, it pays me good interest on that amount.

It took hard work, energy, enthusiasm, and square dealing to build it up to its present size. Do you suppose I would risk injuring it by even **trying** to sell a single share of stock through any misrepresentation?

If I were not sure it would be one of the best investments you could make, I could not afford to offer it to you.

I have put my money into this stock.

My sister owns some of the shares.

Two other relatives of mine have invested several thousand dollars in it.

Isn't this irrefutable proof of my faith in this enterprise?

Isn't it proof that it will pay you to get in touch with my investment department?

Will you let me send you full, interesting and convincing particulars?

Let me show you where your idle dollars will safely earn at least 13½ per cent. per annum. Write me today (a postal card will do) saying simply "Send information about 13½ per cent. investment as advertised in CURRENT ANECDOTES."

Do it now.



## **W. M. OSTRANDER,**

### **INVESTMENT DEPT.,**

**459 North American Bldg.,**

**Philadelphia.**

# CURRENT ANECDOTES

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for religious public speakers.

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### AN OPEN LETTER TO CLERGYMEN.

We are told in the Bible that "God created every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and let fowl multiply in the earth."

It is a sad fact that man is not permitting the birds of the air to multiply as God directs; they are wantonly killed for sport by men, and boys destroy thousands of eggs and nestlings each year. Fashion decrees that women must wear the plumage of wild birds for ornaments. Glance at the bonnets worn at any church service and note the large number of graceful plumes known as "Aigrettes." There is not a woman that does not know that these plumes are obtained only by the most cruel and barbarous methods. How can she kneel and partake of the Holy Communion while wearing them?

It is hardly possible that any women of the present day are unacquainted with all the horrible details of plume-hunting. The following pen picture of the horrors of the plume trade, drawn by Prof. T. Gilbert Pearson, Secretary of the North Carolina Audubon Society, shows the work in all its bloody reality:

"In the tall bushes, growing in a secluded pond in a swamp, a small colony of Herons had their nesting home. I accompanied a squirrel-hunter one day to the spot, and the scene which met our eyes was not a pleasant one. I had expected to see some of the beautiful Herons about their nests, or standing on the trees near by, but not a living one could be found, while here and there in the mud lay the lifeless forms of eight of the birds. They had been shot down and the skin bearing the plumes stripped from their backs. Flies were busily at work, and they swarmed up with hideous buzzings as we approached each spot where a victim lay. This was not the worst; in four of the nests young orphan birds could be seen who were clamoring piteously for food which their dead parents could never again bring to them. A little one was discovered lying with its head and neck hanging out of the nest, happily now past suffering. On higher ground the embers of a fire gave evidence of the plume-hunters' camp.

The next spring I visited this nesting site, but found only the old nests fast falling to decay.

When man comes, slaughters and exterminates, Nature does not restore."

Are clergymen doing their duty if they do not call the attention of the people to the rights of the birds?

WILLIAM DUTCHER, Chairman.  
National Committee of Audubon Societies, 525 Manhattan Avenue, New York.

### WHAT A BARREL OF WHISKEY CONTAINS.

A barrel of headaches, heartaches, of woes,  
A barrel of curses, a barrel of blows;  
A barrel of sorrow from a loving, weary wife,  
A barrel of care, a barrel of strife;  
A barrel of unavailing regret,  
A barrel of cares, a barrel of debts;  
A barrel of hunger, of poison, of pain,  
A barrel of hopes all blasted and vain;  
A barrel of poverty, ruin and blight,  
A barrel of tears that run in the night;  
A barrel of crime, a barrel of groans,  
A barrel of orphans' most pitiful moans;  
A barrel of serpents that hiss as they pass,  
That glow from the liquor in the head of the glass;  
A barrel of falsehoods, a barrel of cries  
That fall from the maniac's lips as he dies.

### A CAREFULLY SELECTED LIST.

We often have orders amounting from \$12 to \$15 for selections of our books. But one came last week amounting to more than \$40. We had not noticed that our list had grown to proportions that would total that amount. But we carefully select our books with a view to permanence of value in a preacher's library. As we publish for preachers almost exclusively, it does not pay us to add to our list that which will not generally commend itself to preachers. From this list we have selected a Preacher's Practical Library, allowing you to select 10 from a list of 19 of our best books, saving you \$3.75 if you pay cash, and \$1.25 if you wish to pay at the rate of \$3.00 per month. Ask us for one of these cards, containing our list, or see next page.

F. M. BARTON, Caxton Bldg., Cleveland, O.

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